

The Advent Herald.

"Behold, I come quickly." "Occupy till I come."

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[Original.]

LIFE PICTURES FROM THE GREAT BIOGRAPHY.

For nearly three months, God's chosen people had journeyed in the wilderness, toward the land of promise. They had been borne, as it were, on eagle's pinions, above danger and destruction; they had been fed with the bread of angels; the Angel of the Lord had overshadowed them by night and by day. The Almighty Hand had led them in all their journeyings, and now, in the desert of Sinai, at the foot of the mount of God, they pitched their tents, to await a revelation from Him whose dwelling place is in the heaven, and who fills immensely with His presence. For God had promised, by the mouth of his servant Moses, to descend in a cloud upon the mount, in the sight of His people Israel; there to make known to them the laws that must hereafter govern their lives; if they would meet the approving smile of Him who ruleth in righteousness.

The morning that was to usher in that memorable day, when God should give commandments to the children of men, dawned upon that waiting people. Scarce had the first rays beamed streaked the eastern sky, when a cloud, dark as midnight, enveloped the Hebrew camp, and Mount Sinai was veiled with the shadow of Almighty Presence. The thunder uttered his tremendous voice; the lightnings flashed; the thunderbolts descended to the earth; rain, hail, fire, and smoke, filled the atmosphere. Suddenly the sound of a mighty trumpet shook the air. Mount Sinai trembled to its foundation, and the children of Israel bowed themselves in mingled fear and adoration; and in the midst of this mighty display of Almighty power, the Angel of the Lord descended upon that smoking mount. Then, from the midst of the smoke, and the fire, and lurid lightning flashes, above the crashing of contending elements, and the trumpet's tones, the voice of God called unto Moses to come up into the mount, and receive the commandments of the Lord. Fearfully Moses obeyed, undaunted by that scene of sublimity and terror; knowing it was God who called; that it was God who caused the mountain to quake and tremble at His presence. He had been with him in six troubles, yes, in seven; and in this trial of his faith, surely he would not forsake him.

Thus did God display his Almighty Power before his chosen people, as if he would doubly impress his laws upon their hearts, by the sublimity of the scene before them. For forty days, and forty nights, Moses was in the mount of God in the presence of the Lord. And that people who had been brought up out of a land of oppression with a "high hand and an outstretched arm," who had seen their enemies struggling in death in the midst of the red sea, while they, themselves, had passed through the midst of the waves on dry land; that people who had been fed with the manna of heaven, who had drank from living fountains of water, gushing from the flinty rock at God's own bidding; that people who had, only a little before trembled in fear, and bowed in adoration at the Almighty Presence, had thus early forgotten the Hand that had led them safe thus far; and while Moses was receiving the ordinances of the Lord, they were sinning against God; they were making unto themselves an idol of gold that they might sacrifice unto it, and worship before it, instead of the God of their fathers. They forgot that God's eyes were ever upon them, beholding the evil as well as the good. They forgot that He who had preserved, could so suddenly destroy, and that without remedy. While they were worshipping dumb idols, and giving the praise of their past deliverances to the work of their own hands, God's wrath was kindled against them, and in his anger he would have smote them to the earth; he would have blotted them out of existence. But Moses interceded for his sinful brethren before the God of his fathers; he reminded him of the promise he had made to Abraham, to Isaac, and Jacob, to multiply their seed as the stars of heaven, and all the land that he had spoken of to

would give unto them for an everlasting possession." He besought him for his own Name's sake to spare yet once again that rebellious people. And God hearkened unto Moses, and had compassion upon them in their iniquity, and did not utterly blot their name and generation from off the face of the earth. While they were rejoicing and making merry in their camp; while they were feasting and dancing, and singing songs of praise unto the idol which they had made, Moses suddenly appeared, bearing in his hands the tables of stone, whereon were written the commandments of the Most High. For a moment he stood gazing on the scene of revelry before him, like one entranced; then, while the hot blood rushed to his face, and the angry fire blazed from his flashing eyes, he dashed the tablets to the earth, and stamped them in pieces in his wrath, then, springing into the midst of the astonished multitude, he caught their idol from its throne, and, with the strength of a giant, he broke it in pieces; he ground it to powder beneath his feet, and strewed its ashes to the winds of heaven; then with a voice of thunder that pierced every heart in that vast assembly, he shouted, "Who is on the Lord's side? If there are any here who have not forgotten the God of their fathers: the God who has led them in safety through untold dangers; if there are any who have not given themselves up to the deificity of their own hearts, and to worship dumb idols, let them come to me." For a moment there was a stillness like that of death in that crowded court; astonishment, fear, and grief, was pictured on every face. They had given up Moses as dead, and his appearance in their midst had been to them like one from the tomb. Dumb with amazement at the angry passion with which he had destroyed their idol, they offered not the slightest resistance; but listened in speechless terror to the command with which he had awakened them as it were, from some disagreeable dream, for their blind infatuation seemed to them more like a dream than a waking reality. In that moment of silence that succeeded the outburst of reproving passion with which Moses had addressed them, each insensible of every emotion save that of a "fearful looking for of judgment, and fiery indignation," then a part of that crowded multitude gathered around their leader, while the rest remained standing, as though paralyzed with terror. As they closed around him, Moses waved his hand toward the open fields beyond the camp, and bidding them follow, he gave one piercing glance at those still left behind, and strode angrily out upon the plain. No sooner had he reached a secluded place beyond the camp, than he turned to his followers and said: "What sin is this which ye have this day committed against your God. Think ye, if God should deal with you according to your just deserts, he would not cut you off, root and branch, from the face of his footstool? And now, every one of you gird on his sword, and go in and out of the camp, and slay every man his brother, and every man his neighbor. This is the command of God, and if ye refuse to obey him, he will bring even worse evils upon you than he brought upon your enemies, the Egyptians, and he will utterly destroy you from off the earth." This was a terrible ordeal for those men to pass through, yet they dared not disobey; and while their people were still in their tents, awaiting the judgments that their guilty conscience told them would be meted out to them for their iniquity, they rushed in upon them; three thousand of their number fell victims to their own sinfulness. Thus did God visit their iniquity upon them, by the hands of their own brethren. "Whom the Lord loveth he chasteneth." With a love that passeth understanding, He had loved this people, despite all their wanderings from the paths of virtue, all their murmurings against him, and his chosen servant Moses. As a faithful father chasteneth his children, even thus did God chasten the people of his adoption. He humbled them that they might render homage and praise where it was due, and thus be exalted, even to the right hand of God. The day that had been ushered in with so much rejoicing and gladness, was doomed to end in darkness and sorrow. Those songs of mirth, were changed to the wailings of grief and despair. Three thousand blood-stained corpses were strewn throughout the camp when darkness veiled the earth. Busy hands hollowed their graves; nimble fingers prepared their winding sheet; tearful eyes gazed their last on the sleeping clay, and, beneath the quiet stars, at the solemn midnight hour, with the pale moon looking coldly down upon them, they laid them down to their last sleep, and then returned to their tents to spend the remainder of that dreadful night in bitter self-accusations and prayer.

The morning dawned as brightly beautiful as though there was no such things as sin, and sorrow, and death; in the land; as though all created beings were as pure and sinless as the angels; were as holy and happy as those celestial beings that surrounded the throne of God. As with one accord, the children of Israel gathered together in the open space in the midst of their tents. A gloomy sadness rested on every face, as they

clustered in little groups, here and there, to talk of the fearful visitation of the previous day, in punishment for their iniquity. Bitterly, bitterly did they repent the evil that had brought so much sorrow and desolation in their midst; that had brought the shadow of the death-angel to darken every heart; that had caused the wail of despair and agony untold, to well up from every bleeding breast, till its despairing notes were echoing on every side, and piercing even with keener anguish those already torn and lacerated bosoms. While they were thus assembled, bemoaning the inevitable past, bemoaning their own folly and sinfulness, in thus turning away from Him who had led them through so many dangers, the Angel of whose Presence had ever hovered over them, to shield, to succor, and support, Moses again appeared in their midst. But a change had come over his features. The fires of wrathful impatience no longer flashed from his eyes; his form no longer towered in haughty anger, nor his lip curled with indignant scorn, and passionate fury; but a look of calm, and holy sorrow rested on every feature of his manly face. For a moment he gazed sadly on the sorrowing and troubled groups that were collected before him, then, while his bosom heaved like the troubled waves of ocean, when the storming rides upon the deep, and rules the elements of the upper air, and his voice shook with every pulsation of his great sorrow-stricken heart, he exclaimed: "Oh, my brethren, my brethren; will ye never learn obedience without passing through the fiery furnace of affliction; without wading through waters of tribulation and sorrow? Surely ye will learn that the way of the transgressor is hard, and that God, our God, can never lie; that his threatenings as well as his promises are sure; that He who has led us safe thus far through dangers seen and unseen, will not look upon sin with the least degree of allowance. Even now, his anger is kindled against this people, and while our brethren and our neighbors are lying cold in death, because of sin, a fate far worse than death awaits those who are left, unless ye turn again to the Lord God of your fathers, and humble yourselves in dust and ashes before him. O then, my brethren, let us be wise, let us be reconciled to God, even now, ere he smiteth us in his wrath, and destroyeth us in his righteous indignation. And now, build ye an altar unto the Most High, and offer acceptable sacrifice thereon, while I shall go up into the Mount of God, even into the presence of our Lord, there to intercede for thee and me; that he may have mercy upon us, and pardon our offences, and take us again into favor." Then with a silent benediction upon his brethren, he turned away toward the Mount, there to plead for the people of his choice; nor did he plead in vain. Again God smiled upon the children of Israel, again they basked in the sunlight of His presence. They turned again unto the Lord, and he healed their heart-wanderings, and back-slidings. He pitched his tabernacle among them, and dwelt in their very midst. But again, and yet many times, did they sin against God. They murmured and complained of the hardness of their lot; they bitterly reproached Moses for the part he had taken in accomplishing their deliverance from bondage, and yet each time they sinned they suffered. God chastened them in his sore displeasure, yet would they not lean submission and obedience. Even while the cloud of Almighty Presence rested upon the tabernacle which he had commanded them to build, even while God made his dwelling place there they forgot His presence; they forgot his laws, they broke his statutes, they disobeyed his commandments; and they drank of the wine of the wrath of the Lord. And Moses stood ever between the living and the dead; between a sin-polluted people, and a justice-loving God; and many times his intercessions, and his prayers, stayed the wrath of Omnipotence, and kept back the uplifted rod of Justice.

THE EPOCH OF REV. 12.

The prevalent disposition is to make the events of Revelation 12 and 13, and 16 successive in fulfillment, but it is certain that the beast, chapter 13, to whom the image is made, is the same taken at the great battle, church, ch. 13, the reign and military prowess of antichrist, and ch. 17, his agency with the ten horns in Babylon's overthrow. If these chapters are successive, why not include ch. 11, and make it precede the rest in fulfillment? But it is admitted that ch.

11 and 13 are mainly synchronous. The prophesying of the witnesses and treading down of the city occurs during the same 1260 days of the reign of the beast. Then why not the chapter between them apply to the same epoch? especially as the 1260 days of the woman's wilderness sojourn is the main feature personated there. If in either, any intimation is given of anteriority, it is not in the 12, but the 13 chapter, for there the lion, bear and leopard are suggestive of a long succession of empires; whereas in ch. 13, the first thing in order is the woman in travail and ready to be delivered; and after she is delivered she flees into the wilderness, when the 1260 days begin. V. 5, 6.

The war in heaven and the casting out of the dragon is a recapitulation as to times, for at verse 13, the same event (the woman's flight), occurs as at verse 6. At v. 4, 5, the dragon stands before the woman in a menacing attitude, and at v. 13, he commences his persecution and attempts to follow her in her retreat. Now unless he leaves her after v. 4, and wars with Michael, and then returns to her, the events of vs. 4 and 13 are immediately connected, so that there is nothing here predicted but the war in heaven, and nothing on earth but what occurs at the beginning of, and during the 1260 days. So that pagan Rome is out of the question altogether. It is strange if the bare mention of the 1260 days, chapter 13, fixes that epoch in modern history, but when it is mentioned twice, and considerable detail in connection given in ch. 12, it must be filled long anterior to the other.

The dragon had seven heads, but pagan Rome never had. The dragon has ten horns, but pagan Rome had none. When the dragon is cast out, the devil knows "that he has but a short time," but when pagan Rome fell, the devil still had a long time. When the dragon is cast out, the "kingdom of God is come," is right at hand, v. 10; but when pagan Rome fell, the kingdom of God was at least 1500 years distant.

Pagan Rome was not "that old serpent, the devil and Satan," but the dragon is, v. 9. If, as in this case, when inspiration gives a triple definition of a symbol, we allow our theories to totally disregard it, we ought never to hold our peace when the popular churches ignore any other inspired explanations of symbols which contravene their theories. This same definition of the dragon is repeated ch. 22: 2. And how is it that the same symbol, the dragon, and the same designation, old serpent, the devil and Satan in ch. 20 is admitted to mean the devil proper, but in ch. 12 is made to mean pagan Rome?

Whatever the symbol means in one place, it does in another, and if pagan Rome, then pagan Rome must send out one of the unclean spirits under the sixth vial, to gather the kings to the great battle. (By the way, as the beast does the same thing at the same time, (16: 13) they are not successive, but contemporaneous. This is also shown in the fact that the same persons worship both the dragon and beast, 13: 4.) Again, is pagan Rome to be taken and chained at the beginning of the millennium, and at its close, cast into the lake of fire and tormented forever and ever? 20: 2-10. Verily, we thought Pagan Rome was done with and defunct, but according to this, it is yet to live forever and ever!

But it is claimed that the beast ch. 13, is papacy, (a claim not proved), and that as the dragon was to give his (the dragon's) seat to him, and as pagan Rome did give papacy his seat, the dragon must be pagan Rome. Now the text, 13: 2, does not assert that, but only that the dragon gave the beast his (the beast's) seat, that is, he seated the beast. This is evidently a friendly co-operation, but pagan Rome and papacy were bitter enemies, and it is not true that pagan Rome gave the Pope, whether by Justinian or Phocas, a seat and authority for both these emperors were not pagan, but papal themselves. Besides, so far from pagan Rome conferring power and great authority upon papacy, it had neither itself: indeed had ceased to exist for ages before the papacy had either power, or great authority.

But it is urged that the dragon must be pagan Rome, because pagan Rome stood ready to destroy the Saviour as soon as he was born, and that because the man child was to rule all nations with a rod of iron, Christ must be meant. But others besides Christ are thus to rule the nations. ch. 2: 27. It does not seem from history that Jerusalem, or the church was in a condition of travail and crying to be delivered at Christ's birth, nor that the great Roman empire stood ready before his birth to slay him as soon as he was born. Pagan Rome, as such, seemed to know and care nothing about that event, and during his ministry never interfered with him only when badgered to by the Jews. Herod, in his petty local jealousy, can hardly have been dignified by the symbol of "A GREAT RED DRAGON." Nor did he stand ready to devour Christ, while his mother (either Mary, or the Church, or Jerusalem), was yet in travail, but only after the wise men had notified him of the birth of a King. Much of the Apocalypse is but a transcript and arranging of the latter day prophecies of the Old Testament, and this is probably the counterpart of the "man child" of Isa. 66: 7; and that is connected with events

very different from the reign of pagan Rome, for then Christ shall appear the second time with fire, and his chariot like a whirlwind. vs. 5 and 15: "coming to judgment."

If this is a literal birth and child, Rev. 12, the woman, his mother, must be literal. So Mary must have been in heaven wearing a crown with stars long before the Catholics declared her.

All of the Apocalypse after the beginning of ch. 4 is declared to relate to things that "must be hereafter," 4: 1, from which the things that then were are definitely distinguished. 1: 19.

It may be that the man child here is a single representation of the dual form of the same thing, the two witnesses ch. 11. These rule the nations "with a rod, or smite the earth," and "torment" the nations, and like the man child are "caught up to heaven," 11: 6, 10, 12.

In conclusion, just as the devil is called a serpent, because he operated through one, so he is represented as a dragon with seven heads and ten horns, because he operates through a septem-decem-regal power in his last great onslaught when he has but a short time, and when the kingdom of God and the power of Christ are about to be unfolded.

This epoch has one grand consoling feature to distinguish it from the papal persecution; then the children of God were surrounded by and accessible to their bloody persecutions, but now God hath prepared a place for them, and on eagle's wings they shall mainly be conveyed away to a place of security from the face of the persecution.

What if by our strange civil war and consequent armament and discipline, God may be preparing a place for European Christians in their flight from the now developing antichrist, so that an invading force which should attempt to pursue them, may be swallowed up, or repulsed?

Rev. J. C. Ryte lately prepared a selection of hymns. After the selection was completed and all in type, he received, from an unknown source, a hymn which he thought so desirable that he cancelled one of his selection to make room for it. Since the publication of the volume, it is said he has received a large number of letters from various parties, acknowledging the pleasure and profit they have derived from this particular hymn, and especially from the closeness with which it expresses doctrinal truth.

Faith is a very slender thing.
Though little understood,
It frees the soul from death's dread sting
By resting in the Blood.
It looks not on the things around,
Nor on the things within;
It takes its flight to things above,
Beyond the sphere of sin.
It sees, upon the throne of God,
A victim that was slain,
It rests its all on his blood,
And says, "I'm born again."

Faith is not what we feel or see;
It is a simple trust
In what the God of love has said
Of Jesus, as "the Just."
The perfect One that died for me,
Upon his Father's throne
Presents our names before our God,
And pleads himself alone.

What Jesus is and that alone,
Is faith's delightful plea,
It never deals with sinful self,
Nor righteous self, in me.
It tells me I am counted "dead,"
By God in his own Word;
It tells me I am "born again,"
In Christ my risen Lord.

In that he died, he died to sin;
In that he lived, to God;
Then I am dead to nature's hopes,
And justified through blood.
If he is free, then I am free,
From all unrighteousness,
For he is just, then I am just,
And he is my righteousness.

What want I more to perfect bliss?
A body like his own
Will perfect me for greater joys
Than angels round the throne.
Selected from the Montreal Witness for the Advent Herald, by Charles England.

LIGHT AND TRUTH SOLICITED CONCERNING ANTICHRIST.

It would be a task indeed to exhibit but a sketch of all the items of most credible evidence relative to this subject.

I lately received the following information from a respectable man of my acquaintance, and his wife; both of whom are professors of religion. They inform, that about ten years ago, their son had occasion to reside for some months, in a capital town in one of the Middle States; and when he returned, to their great astonishment and grief, he returned an atheist, as he has ever since remained; neglecting and despising all religious order. They learned from him that while he was in that capital, he became conversant with a society there, instituted under French agency, with a view to propagate the sentiments which he had imbibed. He spoke to his parents of his attending an entertainment in that society, at which the guests were about sixty; and such an entertainment, in point of elegance, as he never before saw, the plate being of immense value. From which we may infer, that the members of that society were persons of influence and rank. After their son returned home, he went and resided for several years in an old town, in a State adjacent to that in which his parents reside. There a society was instituted (as the parents learnt from their son), of the same nature with the society in which he had imbibed his atheism, and embracing some very influential characters. This soci-

ety instituted a printing office in a neighboring town, for the purpose of justifying French measures, and of propagating the sentiments of their order. This was about the time the envoys of President Adams were rejected by France. These parents informed, that their son often suggested that such societies were abundant, and were going to prevail through our country, and was very confident that within twenty years, not a gospel minister would be supported or heard in our nation; but that such ministers would be pointed at, as they walked the streets. He asserted, also, that all religious order was an imposition, which would soon be abolished. Such were the impressions which this man received from the society in that capital of a Middle State. The fullest confidence may be placed in the correctness of the above account. Alas, shall strangers devour a people, and they know it not? Shall bands of secret enemies prey upon the heart strings of our Republic, and be unheeded? These secret machinations have proved deadly to nations. Have we nothing to fear from them? Behold Sampson asleep in the lap of the fascinating harlot, till his locks are shorn, and he is undone! Behold him mocked for his credulity, and falling a prey to the insulting lords of the Philistines! To have "armies of principle prelate," where armies of soldiers could not be admitted; to be "bound with invisible hands," and deprived of every right, sacred and civil, must sting the enslaved with scorpion's tortures, when it is too late! To subvert religion and even civil order, has been the object of the scheme, which has proved to have been in full operation in the Christian world, not excepting these United States. Cirtanner, in his "Memoirs of the French Revolution," has the following remarks: "The active members of the club of Propagandists were (in 1791), fifty thousand. And their general fund, for the promotion of their object, was thirty millions of livres, (six millions of dollars). The Propagandists are extended over the face of the world; having for their object the promotion of revolutions and the doctrines of atheism. And it is a maxim in their code, that it is better to defer their attempts for fifty years, than to fail of success through too much precipitancy." Let the friends of Zion and of order, pause at this and consider! Fifty thousand, eighteen years ago, of the most sagacious adepts in the wiles of Illuminism, that masterpiece of infidelity and of infernal artifice, spread over the Christian world, in impious concert, to undermine religion and every virtuous institution! Would so fair a field as America be shunned, or overlooked by these agents of darkness? Would not a large portion of their attention be turned to this Western hemisphere, which has been the envy of the old nations? None can doubt it. Recollect their object! "The promotion of revolutions, and the doctrines of atheism." Their means are powerful; "bundles of lies," as a chief of their own order described them; subtlety and all the craft, which party interest and local circumstances can suggest, or which the infernal dragon can devise; together with a fund of sixty millions of dollars, nineteen years ago, (and doubtless a sufficiency of millions since added), to bribe and to corrupt! If one sinner can "destroy much good," as inspiration asserts, what may not these united legions effect? Behold their caution and their perseverance; creeping in disguise, urging on, or withdrawing, as circumstances may direct; and this for fifty years, rather than fail of success, through too much precipitancy. Need we wonder that infidelity and other evils have unitedly increased? The effect of these agents of wickedness and disorganization have been very visible, and they have placed in jeopardy our dearest interests. No doubt since the exposure of the object and wiles of the Voltaire system of infidelity, the exertions of its agents for concealment have been redoubled. But can we suppose their societies in our nation to have been annihilated? We have no reason thus to believe. It is far more probable that their numbers are greatly increased, that their exertions have been stimulated by their successes; and their expectations are sanguine.

One who loves and seeks for truth and light.

WICLIFF'S NEW TESTAMENT.

It was in or about the year 1380, that Wicliff published his English Bible. Of all the books that have been published in this land, Wicliff's version of the Scriptures is certainly one of the most interesting to British Christians, partly because of the light which it throws on the character and growth of the English language, but chiefly because of the great influence which it exerted in bringing about the Protestant Reformation. It is intended in this paper to lay before our readers a few of the peculiarities of Wicliff's version; and, lest the field should prove too extensive, all the instances referred to, will be taken from the New Testament.

Wicliff translated from the Vulgate, and his version, therefore, partakes of the Vulgate's imperfections. It is almost needless to observe that it is in many respects inferior to that which is called the authorized version. It is to be presumed that each translation and revision, from 1380 to 1811, was an improvement on its predecessors, and, without

entering into the question of the expediency of a new translation or revision, this much may be said, that there is no reason to suppose that in the version of 1611, perfection was attained. In many respects, then, Wicliff's version is not equal to the authorized, but in a few it is perhaps superior. I have noticed a considerable number of passages to which, I think, this remark applies: to some of these passages I shall presently refer, and the reader shall judge for himself.

The change that has taken place in the English language during the last five hundred years, is certainly very great. Many words that were commonly used in Wicliff's time have utterly disappeared; many others have been strangely altered in their orthography; and others, again, are no longer used in the sense which they formerly bore. In the course of a few generations Wicliff's version will be as unintelligible to the unlearned Englishman, as the Vulgate from which it was taken.

Already it is difficult for the English reader to recognize in Wicliff's version some of the proper names in Scripture with which he is most familiar. The difficulty is enhanced by the fact that Wicliff so often gives proper names of both persons and places without an initial capital. Perhaps "pilate of pounce" may easily be made out; nor does "arao" puzzle us much; nor is it hard to recognize in "tite" the good man Paul left in Crete; but it is no easy matter to discover in "sache" "Zaccheus" in "caym" "Cain" in "astrak" "Aristarchus" in "codd poull" "Paul the aged" in "a mighti man" "Tyrannus" in the "chequing of Appius" "Appii Forum" in a "child mak" "Aceladama."

Again, the reader is sometimes perplexed by the fact that there are words which Wicliff has not translated, and for which English equivalents are given in the authorized version. For instance, the gospel is often with Wicliff "the evangeli," the pearl of great price is "precious margarite," the music which the elder brother heard in his father's house is "symfonie," the napkin in which the pound was laid up, is a "sudari," the governor of the wedding feast at Cana appears as the "architriclyn," the feast of tabernacles is the "senefoga," the place that is called the pavement is the "litostrotas," the festival of the new moon is the "neomyne." There is, however, one word which Wicliff has very sensibly translated, and which in the authorized version is untranslated; that word is Mammon. Wicliff leaves the unlearned reader in no doubt as to this word—"ye mounet not serve God and riches."

Occasionally, too, a Latinism of unusual form perplexes the plain, unlettered Englishman as he reads Wicliff. He will meet with the "loaves of proposition" instead of the shew-bread; for principality and power, "principat and potestat" for idols, "symylacrys." Generally, however, this last word is rendered by an equivalent even more perplexing to the English reader than "symylacrys." Wicliff's almost constant word for idols is "mawmets"; a very curious word with a very curious history, as will be seen on consulting the following extract from Selden's Table Talk, Art. Popery: "We charge the prelatial clergy with Popery to make them odious; though we know they are guilty of no such thing; just as, heretofore, they called images mammetts, and the adoration of images mammetry—that is, Mahomet and Mahometry; odious names; when all the world knows the Turks forbade images by their religion." Anything, however false that could bring the Mahometans into disrepute was welcome; and so they were represented as worshippers of idols, although iconoclasm was a main article of their religion. Mahomet, mawmet, and idol, became equivalent terms, and Wicliff, falling in with the general prejudice, adopts this product of spleen and misrepresentation, and says, "Little children, keep yourselves from mawmetis."

Wicliff's version has also much of this defect, namely, the numberless multiplication of English words where there is but one in the original. Our own version is by no means free from this fault. In one verse we have the untranslated word *Areopagus*, and three verses afterward the very same word is translated *Mars' Hill*. One of the noblest words in Scripture is, without any reason, sometimes rendered by love, sometimes by charity; another is translated *atonement* here, and *reconciliation* there. Dean Trench, in his work on the Revision of the New Testament, points out many cases of the needless multiplication of English words, where one would have answered better. This fault appears often in Wicliff. Thus, the chief priests are sometimes called the "Principis Priests," sometimes "Bischopis"—"the Bischopis answeride we have no kyng but the emperor." For the sop that was given to the traitor we have three words: "soppe," "mossel," and "maussel"; and for one and the same word we have "elder men," "senyours," and "preests." Wicliff, however, does not commit the egregious blunder of calling the passover Easter; with him the passover, I believe, is always, or almost always, "pask."

And I have, observed instances in which two words given in the original, which are translated by one in the authorized version, are properly distinguished by Wicliff. For example, in the beginning of Luke 7, we read of the Centurion's servant, whom Jesus

healed. In the authorized version the word servant is used all through the narrative. But in the original two words are used; one denoting a servant or slave, the other also denoting a servant, but having, in addition, the sense of a child, a term indicative of affection. Now we read that the servant was dear to the centurion. In the first place the servant, but when the centurion speaks to him in verse 7, the word indicative of affection is used. This distinction, which is preserved in the authorized version, is preserved in the authorized version, is preserved in the authorized version.

Dean Trench complains of the authorized version, that it often renders by one English word several not perfectly synonymous Greek words. He mentions in particular, two cases, in each of which there are twelve Greek words, and but one English equivalent in the authorized version. Now, on consulting the authorized version, we find that for the first twelve he gives six English words, and for the other twelve, seven. In these cases, without understanding the enrichment of our language, which took place between the years 1380 and 1611, we find the earlier version much wealthier than the later.

It is very curious to observe what extraordinary alterations have taken place since Wiclif's time, in the accepted meaning of words. Thus the verb to sue has now an almost exclusively legal significance; to sue a man is to prosecute a man for the payment of a debt. But this is Wiclif's word for follow, although he uses follow as well. Christ said to Matthew, "Sue thou me," and he arose and followed him. In connection with Matthew's call, we have another word which is used in a very different manner now. In our version we read that Matthew, when called, was sitting at "the receipt of custom." Wiclif tells us that he was sitting "in a tolbothe." The word tolbothe now means a Scotch prison, but it was originally applied to a hut erected at a fair for the purpose of accommodating the takers of tolls or customs; and so Wiclif is perfectly correct; and, indeed, the "tolbothe" is a rather better rendering than "the receipt of custom." As Wiclif calls the "receipt of custom," or rather, the custom-house, a "tolbothe," so, when he translated the passage, "custom to whom custom," he renders it, "to whom toll." The word toll is another that has been somewhat altered in its range of application. Wiclif applies it to Christ in Matt. 2: 6. Sovereign is a word of high import now, and is set apart for the greatest person in the state; but Wiclif gives it to Christian ministers. "Have ye mynde of your sovereigns that have spoken to you the word of God."

One of the most singular specimens of change in the application of words, is to be seen in this passage: "Also, I prelie, and the German fellows." My readers may well wonder what German fellows are to be found in the New Testament; they will discover him in Phil. 4: 3. "And I intreat thee, also, true yoke-fellow."

If a person, utterly unacquainted with the authorized version, were to take up Wiclif, he would be astonished to find what a number of castles Jesus and his disciples visited. Their whole progress seems to have been a series of journeys from one castle to another. "Jesus made journey by cities and castles prechynge." "Jesus came not yit in the castle." Castle is Wiclif's usual word for village. But his use of the word town is still more curious. It is rather startling to find one of the men who excused themselves from the supper, saying, "I have bought a toun, and I have need to go and see it." But town is Wiclif's word for a field. Indeed, I may say that town is Wiclif's word for country. In our version, we read that Simon the Cyrenian was coming out of the country when he was compelled to carry Christ's cross. Wiclif tells us that he was coming "fro the toun." It seems to be a hopeless contradiction, but it is not; both are right, because town is a word which properly signifies any inclosed space; in fact, its radical meaning seems to be a hedge; it is, therefore applicable to a field, to a farm—in fact, to the country.

Sad is a word which Wiclif uses in a manner which, to the modern Englishman, must appear very strange. With us it has an exclusively mournful significance, and suggests nothing but sorrow and affliction. Having only this idea of the word, we may well be perplexed on finding it asserted that the wise builder's house fell not, because it was founded on a "sad stoun"; that Paul rejoices to behold in the Colossians the "sadness" of their faith in Christ; that Peter warns Christians not to fall away from their "sadness"; that hope is a "sad" anchor of the soul. But such is Wiclif's word for firm, steadfast, and it is, in fact, the past participle of the verb to set.

Cunning was once a very noble word; used as a noun it meant knowledge, science, skill; used as an adjective, it had a corresponding significance. It has been degraded. The crown has fallen from its head. To be called cunning was once the highest compliment; the application of such an epithet we should now resent as an insult, because the word savors of rascality; its better meaning is rapidly disappearing, and probably can never be restored. In Wiclif's time it was a word capable of the highest service, and incapable of any base occupation. With Wiclif the key of knowledge is "the key of kunnyng." Paul has great satisfaction in feeling that the Christians in Rome are filled with all "kunnyng"; he thanks God that the Corinthians are rich in all "kunnyng"; and in one of the Apostle's most magnificent passages, he says, "O the depth of the riches both of the wisdom and kunnyng of God."

Wit, originally synonymous with cunning, has, like its synonym, gone the downward road, though not in the same direction, nor in so discreditable a direction. It has not a

bad sense, but it has acquired a somewhat paltry sense. Wit now shows itself for the most part in jollings; it is used to show itself in every form of intellectual effort; it is now that which makes men laugh; it was that which made men think; in fact, it was wisdom—it was understanding. And so Wiclif translates Paul as exhorting the Corinthians not to be children in "wittis," to be in malice children, but in "wittis" men. Gal. 3 commences thus: "O, unwitt Galatians," and in Romans 11: 23, we have this question, "For whi, who knewe the witte of the Lord?" As it is with families, so it is with words; some go down and some go up. Cunning and wit have each fallen from the noblest position; the one has become a knave and the other a trifle.

There is, however, one word at least which since Wiclif's time has evidently improved itself, and is now used in better service than that which it frequently discharged five hundred years ago. I refer to the word virtue. This word Wiclif generally uses in its ancient sense of strength; it is his standard word for power, whether physical or spiritual, but he uses it irrespectively of any moral value. The miracles of Christ are with Wiclif virtues, of which application a remnant exists in the authorized version, where we read, concerning the Saviour, that "there went virtue out of him, and healed them all." But in Wiclif the word is of perpetual occurrence. Paul is persuaded that neither angels, nor principalities, nor "virtues," shall be able to separate Christians from the love of God; the word has been rescued from this degradation, and now has an exclusively good significance.

Much the same honorable history pertains to the word famous. It has not attained the same moral standing as virtue, but still it is so far on the side of goodness that we are obliged to use its exact contrary—"infamous" when we speak of anything particularly bad. But the word famous had not, in Wiclif's time, established for itself a good character, for I find that Pilate had a "famous prisoner called Barabbas."

There is another word which, I think, has very properly been degraded, or rather, it has been restored to its proper position from a higher, which all, excepting very ill-natured people, will agree it ought never to have occupied. I refer to the word leech. Wiclif, in common with many later writers, applies this term to physicians. The woman with an issue of blood had "receyved many thingis of ful many leechis," and instead of "Luke the beloved physician," we have "Luke the leche moost dere."

Wiclif's version begins before us another word which, unfortunately, has suffered in the lapse of time. Health is a word which has now an almost exclusively physical meaning, or at most a physical and intellectual one. We speak of bodily and mental health, and, in a figurative sense, we speak of a healthy trade; but we do not apply either health or healthy in a purely spiritual sense. This, however, is Wiclif's constant practice. Health is, in fact, his standard word for salvation; the knowledge of salvation is "the science of helthe"; the gospel of salvation is "the gospel of helthe"; the way of salvation is "the way of helthe." A thoroughly Saxon word instead of the Latin, and it would, perhaps, better than salvation in some respects, because it seems to carry with it the idea of sanctification as well as that of justification, which, to most persons, salvation does not; for salvation, as generally understood, means deliverance from some external evil; for example, hell torments. But this word health teaches us to consider the subjective in religion; it reminds us not only of danger, but of danger proceeding from disease; it tells us that salvation must be wrought in us as well as for us; that it is a subjective as well as an objective process. It were well if this fine word could be restored to its former position, if the spiritual could be again associated with it; so that every man might be reminded that, however strong he may be in body and mind, he is not in a healthy state unless he is a believer in the Son of God. A thoroughly religious man is the only healthy man. Such is the train of thought suggested by Wiclif's use of this word.

Some of Wiclif's words have altogether gone out of common use. The loss of some of them will not perhaps be very much regretted; for example, "blyppe," for which we have "measure"; "voluntas," for which we have "fating"; "chevyng," which is Wiclif's word for market, and which, perhaps, still exists in its old significance in Cheshire. We can also dispense with "verthoures," although it is much more to the purpose than husbandmen; for why a husbandman should be a farmer any more than a blacksmith, it would be very difficult to show; judge serves as well as "domesman," and officer as well as Wiclif's "maisterful axer," who casts the insolvent debtor into prison; murderers too, neither better nor worse than "manquellers," and we understand talents better than "be-sauntis," unleavened bread better than "chert leaves."

But there are some words the loss of which we have. I think, reason to regret; such, for example, are "soth" and "sothfast." Truth and truthfulness are as good, but still for words which, happily, are in such great request, the more synonyms the better. "Soth" and its kindred terms appear often in Wiclif. "Sothli, sothli," for verily. Verily! Nicodemus says to Christ, "Maister, we witen that thou art sothfast." The Ephesians are exhorted "to stand, having their loins girt about with sothfastnes"; and Paul asks the Galatians whether he has become their enemy because he tells them the "sothe." This word, however, has almost disappeared, and what traces are left of it are discreditable; as, for instance, in forsooth, which is a word of contempt, and in soothsaying, which is anything but truthsaying.

If the loss of the word "sooth" is to be regretted, much more may we regret the loss

of the word "ruth." This is one of Wiclif's favorites; it means compassion, and is a fine Saxon equivalent for this Latin word which has superseded it, but is by no means its superior; Jesus had "ruth" upon the multitude. And now what is left of this word? We certainly have it, we have it entire, but we have it with an addition that destroys it—ruthless. What shall we say? Is it true that we have lost the "ruth," and are indeed ruthless? Our language, at all events, is all but ruthless, seeing that "ruth" is scarcely recognized among its words, certainly not among its leading words. But it will be said we have rufel, which is equivalent to ruthless. Yes, we have rufel; but rufel is not, as used by us, the opposite to ruthless; that is to say, rufel does not mean compassion, unless it be compassion for one's self. Rue and rufel are used exclusively in a subjective sense; I do not mean another man's mistakes or misfortunes, but my own; my compassion is rufel when I contemplate my own misery, not when I contemplate my neighbor's sorrows. Thus, what little of "ruthfulness" is left us we keep to ourselves; it has become so scarce that we have none to spare for others; and the word is chiefly known by its appearing simply in order to deny itself in "ruthless."

According to Wiclif, John the Baptist tells the soldiers (whom Wiclif always calls "knyghtis") to be content with their "soudis." These "soudis," meaning wages, are so intimately connected with soldiers, that they seem to favor that melancholy and discreditable etymology, which connects soldier and sell, and which, in fact, proclaims a soldier to be a man who has sold himself for pay. On this derivation, however, I venture to offer no further opinion.

The authorized version is justly admired and prized as a noble specimen of the Anglo-Saxon tongue; but, as the reader will naturally expect, Wiclif is still more Anglo-Saxon than those who lived more than two hundred years after him; and perhaps it is not until we read Wiclif that we are forcibly reminded of the great extent to which the Latin element pervades the authorized version. Without being very careful in my search, I have found more than thirty distinct words, and phrases which Wiclif renders in his own native tongue, but for which the translators of 1611 have had recourse to the Latin. Some of these Anglo-Saxon words have died out, or nearly so; for instance, "stie," which Wiclif constantly uses for ascend: "Ye shall see heaven opened, and the angels of God steynde up and coming down upon the Son of man"; or as Wiclif generally, if not always renders it, "mannes soe." This word, I suppose, is still found in "stairs," things by which we "stie," or go up. "Outakun" may also be regarded as obsolete, although the reader will perceive that it is exactly equivalent to except. Wiclif's most usual word for except, however, is but—be-out; that is to say, minus; for example, "That a man be outakun, he may not see the kingdom of God." "Sourdough" is a word which can be scarcely looked upon as extant, although each of its component parts is in general use; at all events, sourdough is a term no longer employed in the sense in which it occurs in Wiclif, namely, as equivalent to leaven. "The kingdom of heaven is like to sourdough." "Beware of the sourdough of Pharisees and Saducees." Again, we scarcely ever use the word "feldy"; Wiclif speaks of a plain as a "feld place."

THE GREAT PHYSICIAN AND HIS PATIENTS.

To sum up the virtues of this Physician in a very few words: His cures are very speedy—there is life in a look at him; his cures are radical—he strikes at the very center of the disease, and hence his cures are sure and certain. He never fails, and the disease never returns. He has no relapse where Christ heals; no fear that one of his patients should be but patched up, for a season, he makes a new man of him; a new heart also does he give him, and a right spirit does he put within him. He is a physician, one of a thousand, because he is well-skilled in all diseases. Physicians generally have some specialities. They may know a little about almost all our pains and ills, but there is usually one disease which they have studied the most carefully, one part of the human frame whose anatomy is as well-known to them as the rooms and cupboards of their own house. Jesus Christ has made the whole of human nature his speciality. He is as much at home with one sinner as with another sinner, and never yet did he meet with an out-of-the-way case that was out of the way to him. He has had extraordinary complications of strange diseases to deal with, but he has known exactly in one moment, with one glance of his eye, how to treat the patient. He is the only universal doctor at home in every case; the medicine he gives is a catholicon; it heals in every instance, never failing. His medicine is himself. If there be a smart caused by it, it is borne upon his own back. By his stripes we are healed. "His flesh is mine meat"; his blood is drink indeed; he himself casts out the disease from poor dying men. We do but trust him, and sin dies; we love him, and grace lives; we wait for him, and grace is strengthened; we see him, as we soon shall, and grace is perfected forever. O blessed physician for this desperate disease!

I cannot, however, tarry longer on that point, but come to the third, which is the main one that I am driving at; namely, that need is that alone, which moves our gracious Physician to come to our aid.

function between the two, except that he would give his first attention to the sufferer who needed him most. Of course if the matters are both trivial, common sense allows a man to select that which will best remunerate him for his skill, but in immediately dangerous cases, necessity decides. The true physician is born with a physician's heart, and feels for the woes of his fellow-men; and though a man has obtained a diploma, he is no physician, and ought not to practice if his soul is not in his work, and his heart full of benevolence to the afflicted.

The true physician having a sympathy and an intense desire to be of service, if there be two persons requiring him, would say, "This is the more imminent danger, I shall go there first." Now what is most certainly only fair to acknowledge concerning human physicians, we must admit with a far greater cogency concerning the great physician of souls. If there were two sinners, both perishing, and Christ were not able to save at the same moment more than one, he would go to that one first which needed him most. This is his rule. He acts according to sovereignty, but that sovereignty is under the control of his own infinite mercy, and if he hears a cry from two hearts to-day, if he should give any preference, the preference would be given to that which was the cry of the most lost, the most abject, the most needy sinner. Now think this over, and you will see that it is true, and most consolatory. What was it made Christ a physician at all? Was it not because men were sick with sin? Suppose they had been perfect, would Christ have ever been a Saviour if men had not been lost? Brethren, it would have been a work of supererogation; it would have been a folly, a monstrous folly, on his part, to undertake an office which was not required of him. It is in which makes room for his work, as a Saviour. I say it—you will understand me—he is only a Saviour because there are sinners, and his Saviourship is based upon our sinfulness. He takes that position because he is wanted. Again, what was the main thought, which was upon him when he was, compounding his great medicine? What was it made him shed great drops of blood? Was it human guilt, or human merit, think you? Why, guilt, and guilt alone. What made him give his back to the scourgers, and his cheeks to the smiters? What made him stretch his arms to the cross and give his feet to the nails? What made him bear the unsufferable wrath of Almighty God? Was it man's goodness? Why, you cannot think of such a thing; it was human villainy, villany, degradation, iniquity, which made such sufferings as these, all needful.

As I see, then, Christ in his great surgery, compounding the Almighty medicine which is to expel the disease from the veins of humanity, I see him every moment thinking of sin! sin! sin! Man's sin makes him die. And now that he is in heaven, beloved, what is it that Christ is thinking of there? Of man's sinfulness? What of it? For the righteous? If they were self-righteous, perfectly righteous, they would not need intercession from him. "He maketh intercession for the transgressors." He is exalted on high—what for? To reward the good? Nay, verily, but to give repentance and remission of sins; evidently to those who have no repentance and whose sins have need to be forgiven. Up in heaven, Christ still has his eye upon sinners—sinners are the jewels whom he seeks. Where, again, was Jesus Christ when he was on earth? Did he not spend the most of his time among sinners? Was he not always dealing out healing to the sick, life to the dead, and so on? You might ask again, on the other hand, to whom is the gospel sent? What is it? "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." That is the gospel—"He that believeth, and is baptized shall be saved; but that believeth not, shall be damned"; so that those who are bidden to believe are evidently those who deserve to be damned. Need, need, need, alone quickens the physician's footsteps, bringing Jesus from the throne of glory to the cross, and in his spiritual power, bringing him every day from the throne of his Father down to broken-hearted, heavy-laden souls.

Now, this is very plain talking, and you all receive it, but still the most of people do not understand it. A minister, when he had done preaching in a country village, said to a farm-laborer who had been listening to him, "Do you think Christ died to save good people, or bad people?" "Well, sir," said the man, "I should say he died to save good people." "But did he die to save bad people?" "No, sir; no, certainly not, sir." "Well, then, what will become of you and me?" "Well, sir, I do not know. I dare say you are pretty good, sir; and I try to be as good as I can." That is just the common doctrine; and after all, though we think it has died out among us, that is the religion of ninety-nine English people out of every hundred who know nothing of divine grace; we are to be as good as we can; we are to go to church or to chapel, and do all that we can, and then Jesus Christ died for us, and we shall be saved. Whereas the gospel is, that he did not do anything at all for people who can rely on themselves, but gave himself for lost and ruined ones. He did not come into the world to save self-righteous people; on their own showing they do not need him, and he comes because we need him, and therefore he comes only to those who need him; and if we do not need him, and are such good respectable people, we must find our own way to heaven. Need, need alone, that which quickens the physician's footsteps.

Spurgeon.

A STRIKING EXEGESIS.

The following ingenious and striking comment upon the first verse in the Bible, is from a new work on the Book of Genesis, by Rev. Dr. Murphy, Professor of Hebrew in Belfast.

Genesis 1: 1—In the beginning, God created the heaven and the earth.

the doctrine of two eternal principles, the one good and the other evil; for it confesses the one eternal Creator. It denies materialism; for it asserts the creation of matter. It denies pantheism; for it assumes the existence of God before all things, and apart from them. It denies fatalism; for it involves the freedom of the Eternal Being.

It assumes the existence of God; for it is He in the beginning who creates. It assumes His eternity; for He is before all things; and as nothing comes from nothing, He himself must have always been. It implies His omnipotence; for He creates the universe of things. It implies His absolute freedom; for He begins a new course of action. It implies His infinite wisdom; for a kosmos, an order of matter and mind, can only come from a being of absolute intelligence. It implies His essential goodness; for the sole, eternal, almighty, all-wise, and all-sufficient Being, has no reason, no motive, and no capacity for evil; it presumes Him to be beyond all limit of time and place; and He is before all time and place.

SIGNS IN THE HOLY LAND.

The Jewish Intelligence gives the following passage of a recent letter from Jerusalem by the Rev. W. Baily.

Jerusalem, which is generally so quiet at this season, has been all astir this week in consequence of an order from the Porte, that all the streets should be leveled and paved, and that all undue projections in the same should be removed. The order has been executed in true Turkish style; and many a tale of loss and oppression can probably be told by the poor storekeepers and some house-owners, but the improvement to the city, and the public benefit will be great; we shall now have comparatively broad and airy streets, where before we could scarcely move. When the work is completed, it will, indeed, prove an advance in civilized effort, and quite an achievement for Turkey. The Jews are very much concerned about this gathering up of the stones and making broad the ways of Jerusalem; they say, "Now we are certain Messiah's coming is very near."

You have, perhaps, heard that there is a telegraph at Jaffa, which connects Egypt with Beyrout. It is now decided, I believe, that a branch line is to be made to this city. I also find it is very probable we shall ere long have a carriage road to Jaffa, and two engineers, one English, the other Turkish, report says, are to arrive here in a few days to make preparation for it. A survey for a railway has already been completed, and a plan, sixty-five feet long, to lay before the Sultan, left here about a month ago. I do not think, however, that the time for a railroad in these parts has yet arrived. Jaffa is now undergoing a similar change to Jerusalem; a number of coffee and other unlight shops, outside the gate on the Jerusalem road, are to be removed, and the land sold, with the condition that it shall be built upon.

Our Pasha went three days ago to see that these important changes and improvements are properly done. A better landing place from the sea was nearly completed last week, and it is just possible that ere long a lighthouse may be built near it. Soon there is to be a lighthouse on Mount Carmel, and two or three others, it is said, will soon be placed on the Syrian coast.

We have now two lines of English steamers touching monthly at Jaffa, in addition to the usual foreign ones, and the French will henceforth come oftener than formerly; thus Jerusalem and the Holy Land will necessarily be brought more than ever into notice. Sure these, and many like changes which are taking place around us, have much meaning in them. I must believe they have.

WORLD-MENDERS.

The Bible-distributor having his book-stall at Blackpool, a watering-place, in Lancashire, was accosted by a man who had been reading some large type texts of Scripture hanging above his books, who having a package of papers in his hand, said—

"If you wish to reform the people, circulate these tectotal tracts."

Bibleman. "Nay, friend; if that is your work, go on with it. I have something better." Stranger. "What have you better, than these?" Bibleman. "The gospel of Christ, which is the power of God unto salvation to every one that believeth."

Stranger. "What! Is your gospel preached to condemn man?" Bibleman. "No; Christ's gospel is preached to save men; and this is the condemnation, that light has come into the world, but men love darkness rather than light, because their deeds are evil; and nothing more evil, than, to try to mend a world where Satan is its god—a destroyer of all good. The Lord Jesus said, 'I pray not for the world, but for those whom Thou hast given me out of the world.' This world, which cannot be mended, must be burned up to make way for a better. All who receive Christ's message shall be dragged out of it, like Lot from burning Sodom."

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JOSIAH LITCH, EDITOR.

THE REIGN OR KINGDOM OF GOD.

The frequent references of our Saviour to this subject, as well as his direct teachings, show it to be a matter of the highest importance to those who heard him. And the incidental references bear the same marks of a personal reign, as the more direct teachings. "And I say unto you, That many shall come from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven; But the children of the kingdom shall be cast out into outer darkness; there shall be weeping and gnashing of teeth." Matt. 8: 11, 12.

Christ had come to the Jews, and many of them rejected his claim to be the Messiah. But a poor Gentile whose servant was sick, heard his fame and made his way to him and laid the case before him. Jesus said "I will come and heal him." The centurion said, "Speak the word only and my servant shall be healed." Jesus said "I have not found so great faith, no, not in Israel."

A Gentile, received him implicitly, but many Jews doubted. Then Jesus took occasion to speak of the composition of "the kingdom of heaven." The East, West, North, and South, all parts of the earth will contribute their quota. But the Jews, who by birthright, were, like Esau, "children" of the heirs of the kingdom, shall be cast out into outer darkness.

Our Saviour here must have reference to a kingdom or reign which shall succeed the resurrection of the old patriarchs, Abraham, Isaac, and Jacob.

referred to by Paul, 1 Cor. 15, which he says, "Flesh and blood cannot inherit." Ezek. 37th chapter, teaches the resurrection of the whole house of Israel from their graves, to dwell in their own land, the land which God has given to his servant Jacob, as in verse 25. "And they shall dwell in the land, I have given unto Jacob, my servant, wherein your fathers have dwelt; and they (i. e., your fathers, Abraham, Isaac and Jacob) shall dwell therein; even they and their children, and their children's children, forever, and my servant David shall be their prince forever." In such a kingdom as this, in the promised land, under the Messiah King, of the seed of David according to the flesh, Gentile believers like the centurion, shall come and "sit down" with those old patriarchs "in the kingdom of God." And it never can be fulfilled till the resurrection state.

David their King, and David their Prince, in verses 24 and 25, must refer to one and the same person; and that person is Christ. For first, Christ has the promise of David's throne as Son and heir of David. 2. He is to "reign over the house of Jacob forever," leaving no time or place for a competitor, either of old king David, raised from the dead, or another called by the name of David.

How lovely appears the faith of the centurion. He compared his position as a subject of Cesar, with Christ's independence and supremacy. I am "under authority," "I am not worthy to have you come under my roof. But although under authority myself, I have others, under me. I say to one, go, and he goeth; to another, come and he cometh; to my servant do this and he doeth it. Diseases are my servants and they shall obey you as my servants obey me; speak the word only, and my servant shall be healed." Such was the import of his language, and strength of his faith. Such an example of faith had not occurred in all Israel. No wonder Jesus should marvel at it. And how it ought to shame our poor puny faith! We have the whole history of Christ's doings for more than 1800 years; and yet how slow to believe his power and willingness to do for us the things we need. We have great need to pray, "Lord increase our faith."

Matt. 9: 35. "And Jesus went about all the cities and villages, teaching in their synagogues and preaching the gospel of the kingdom." &c. &c. The gospel of the kingdom was the good news of the kingdom at hand. It was in those days, the proclamation that the Messiah was at hand as the king of Israel. It was an especial message sent to the Jewish people as the children of the kingdom, and hence all the cities, towns and villages were visited by the Saviour declaring the good news. But what could one man do in so vast a field as Judea, Galilee, and beyond Jordan? While engaged in this work, our Lord looked on the multitude of people with whom he met, with deep solicitude. "They fainted, and were scattered abroad as sheep having no shepherd."

What should be done for them? How could they be instructed in the things of the kingdom of God? His plan was taken: "The harvest truly is plenteous, but the laborers are few," he said to his disciples,

"Pray ye therefore the Lord of the harvest that he will send forth laborers into his harvest." Then he chose and commissioned his twelve apostles to engage in the same work in which he was engaged. Giving them miraculous power for the cure of all manner of sicknesses, he said, "Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not; but go rather to the lost sheep of the house of Israel." Matt. 10: 5, 6.

Why this restriction if the message was the same as that which was committed to them after his resurrection, when they were sent into all the world to preach the gospel to every creature? Evidently the mission was exclusively Jewish. The message was, "As ye go, preach, saying, the kingdom of heaven is at hand."

But how near is it? He answers, verse 23: "If they persecute you in this city, flee ye to another; for verily I say unto you, ye shall not have gone over the cities of Israel till the Son of man be come." So if they went with their utmost speed, they could not go over the cities of Israel till the event should be realized. But what coming of the Son of man was meant? Not his second and glorious coming in the clouds of heaven. But his meek and lowly coming as Zion's King foretold. Zech. 9: 9. And because the twelve could not do the work before he would come, "After these things the Lord appointed other seventy also," and sent them out with the same message. Luke 10: 1. With all these helps the work was done; and Jesus came riding on an ass and a colt the foal of an ass; was proclaimed King, rejected of the rulers and crucified under Pilate, and the fate of the Jewish nation was sealed.

We can but regard this commission to the twelve and the seventy as the key to the gospel of the kingdom, and especially to the mystery of his first royal advent. It is what is wanting in the Millennial scheme to solve the predictions of glory to the world, and especially to the Jews, which abound in the Old Testament, and on which their theory rests. Here is the place where they belonged. But the Jews rejected the condition of their fulfillment and lost the great blessings then within their reach.

OUR PUBLICATIONS, &c.

The press has become the great power of the world, and those who would, in any way mould or shape the mind of the community must make use of that power. The living preacher may exert a mighty influence, if his mind is so imbued with the love of truth that he can preach it with the Holy Ghost sent down from heaven; but the influence of the living preacher must necessarily be circumscribed, or limited, in a great measure to his personal presence. But when "thoughts that breathe and words that burn" have been transmitted to paper, they may be multiplied and scattered everywhere.

And that faith must be weak indeed, which does not expect grace to "insure a crop" from the written as well as from the oral word dropped in the great harvest field. And now, brethren, God has not made us all preachers, (at least in the sense of sermonizers,) but we can all bear a message of truth to our fellow-men, by scattering tracts; by getting subscribers for the Herald and Visitor; by purchasing larger works, and if we cannot sell them, we can lend them. It may be objected, "There are so few that will read." But remember! when the sower sowed the word, there were three classes out of four upon whom the word was lost. And we are commanded to "sow our seed in the morning and in the evening not to withhold our hand, not knowing whether this or that shall prosper, or whether both shall be alike good." And now, brethren and sisters, the shades of evening are stretching out over the landscape; "the night cometh in which no man can work." What we do, must be done quickly. Souls are perishing—error is being scattered broadcast, through the land. Who will arise to the work of winning souls—refuting error—spreading the truth? First, let every one who loves the appearing of our Lord consecrate themselves anew to the work by prayer. Second, send for a bundle of tracts or other works, and place them in your neighbor's way. The promise of God holds good to-day, as when first uttered. "Cast thy bread upon the waters, and thou shalt find it after many days." Among the tracts we offer for sale are the following:

THE WONDERFUL CONFEDERATION.—A graphic description of the contest going on between the powers of light and darkness—Spiritualism and Christianity. All should read it. Price 12 cts.

THE LORDS COMING A GREAT PRACTICAL DOCTRINE.—It should be read everywhere. Price \$3.00 per 100.

GLORIFICATION.—IN WHAT IT CONSISTS. WHEN IT TAKES PLACE.—Price \$3.00 per 100.

THE ADVENT OF CHRIST WILL BE PRE-MILLENNIAL.—A new tract—just issued—scatter it wherever the fable of the world's conversion is preached. Price \$2.00 per 100.

THE CUP OF WRATH.—Showing the troubles among the nations at the present time, are but the commencement of that storm of indignation, which will sweep away all earthly kingdoms, in order to the establishment of Christ's everlasting kingdom. Price 30 cts. per 100.

MEMOIRS OF MILLER.—Every Adventist should have one. Price \$1.00.

VOICE OF THE CHURCH.—Invaluable for reference—or to lend. Price 75 cts.

TIME OF THE END.—By S. Bliss. Every reading Adventist should secure a copy while we have them. Price \$4.00.

HILL'S INHERITANCE OF THE SAINTS.—Let this book be circulated. It contains a complete epitome of the Advent faith in short articles, and it will be read. Price 75 cts.

Brethren and sisters, let us take hold of this business of scattering light among those who sit in darkness—let it not be a spasmodic effort, flashing like a meteor, away, then darkness, and leaving it deeper, denser than before; but let it be a life business, and God will bless us, and soon we shall be called from labor to reward.

THANK-OFFERING.

A brother in Michigan, several weeks ago sent a thank-offering to the Lord for a special deliverance. He now sends five dollars more for the Freedmen's Mission, and forty-five cents for extra expenses, with the following words of gratitude and praise, from which we conclude the Lord has again appeared for his help. Happy will it be for us if we all "prove him."

Dear Bro. Litch:—The Lord our God is merciful, and blessed are all that wait upon him, and that trust in his holy name. So let us bless the Lord at all times, and speak well of his holy name. And it is my desire that my mite at all times may be the means of comfort to some and of glory to God.

THE STANDING COMMITTEE

of the A. M. Association will please take notice that the time of meeting is changed from Thursday, the 18th, to Wednesday, the 12th of April, for the accommodation of a member who can only be present on Wednesday.

J. LITCH.

News of the Week.

WAR NEWS.

The news from the seat of war is indicative of a speedy evacuation of Richmond the Rebel Capital. Indeed it seems hardly possible for Lee to hold it a week longer. He has within the last ten days made two desperate assaults on Grant's lines, each time with terrible loss of men and positions.

In the first attack, that of Saturday morning, the rebels succeeded in taking Fort Steadman, but the day was lost to them and they were compelled to surrender the fort and retreat with terrible loss in killed wounded and prisoners. A second attack was made on Wednesday the 28th, and resulted in disaster to the assailants.

Gen. Sheridan has started on another raid believed to be to get possession of the South-side Railroad.

Headquarters Army of the Potomac, March 29.—Evening. The route taken by a portion of this army is the same over which it has traveled several times heretofore, namely, the Vaughan and Halifax roads, running southwest across Hatcher's Run. The column started at three o'clock this morning.

A large cavalry force under General Sheridan took the Halifax Road towards Dinwiddie Court House.

The Infantry column crossed Hatcher's Run with no opposition until they reached within a short distance of the Bordentown Plank Road where the enemy's pickets were found and driven back.

Griffin's division was sent up the Quaker road and about 3 P. M., a division of the enemy made its appearance and, not knowing the strength of our force formed in line and charged, but they were repulsed with heavy loss.

A number of prisoners were taken and brought in.

They said our movements had been a complete surprise to them, as they had expected an attack in the vicinity of Fort Steadman and their troops had been massed there to meet it.

It was believed that the rebels were bringing their main force towards the South-side Railroad at the afternoon, in hopes of being able to prevent its destruction, but great confidence was felt that Sheridan would be a little ahead and that by the next night we would have news of its destruction at some point near Burkesville. If this be accomplished, it is claimed that the evacuation of Petersburg and Richmond must follow.

City Point, Va. April 2, 8:30 A. M.

To Hon. E. M. Stanton, Secretary of War: Last night Gen. Grant telegraphed that Gen. Sheridan, with his cavalry and the Fifth Corps, had captured three brigades of infantry, a train of wagons, several batteries, and prisoners amounting to several thousand. This morning, Gen. Grant, having ordered an attack along the whole line, telegraphs as follows:

Both Wright and Parke have got through the enemy's lines. The battle now rages furiously. Gen. Sheridan with his cavalry, the 5th corps and Miles' division of the 3d corps, which was sent to him, since one o'clock this morning is sweeping down from the west. All looks highly favorable. Gen. Ord is engaged, but have not yet heard the result in his front.

A. LINCOLN.

Washington, April 2, 12:30 P. M.

The President, in the following telegram, gives the latest news from the front.

(Signed) E. M. STANTON.

Secretary of War.

City Point, Va. April 2, 11 A. M.

Hon. E. M. Stanton, Secretary of War:

Despatches are frequently coming in; all going finely. Parks, Wright and Ord extending from the Appomattox to Hatcher's Run, have all broken through the enemy's entrenched line, taking some forts, guns and prisoners. Sheridan, with his own cavalry and the 5th corps and a part of the 2d corps, is coming in from the west on the enemy's flank, and Wright is already tearing up the South Side Railroad.

(Signed) A. LINCOLN.

War Department,

Washington, April 2, 11 A. M.

Major Gen. J. A. Dix, New York:

The following telegrams from the President report the condition of affairs at half past four o'clock this afternoon.

EDWIN M. STANTON.

City Point, Va. April 2, 2 P. M.

Hon. E. M. Stanton, Secretary of War:

At 10.45 A. M. Gen. Grant telegraphed as follows:

"Everything has been carried on the left of the 9th corps. The 6th corps alone captured more than 3000 prisoners. The 2d and 24th corps captured forts, guns and prisoners from the enemy, but I cannot tell the number. We are now closing around the works of the line, immediately enveloping Petersburg. All looks remarkably well. I have not yet heard from Sheridan. His headquarters have been moved up to Banks'

House, near the Boydton road, about three miles south-west of Petersburg."

A. LINCOLN.

City Point, Va. April 2, 8:30 P. M.

Hon. E. M. Stanton, Secretary of War:

At 4:30 P. M. Gen. Grant telegraphs as follows:

"We are now up and have a continuous line of troops, and in a few hours will be entrenched from the Appomattox, below Petersburg to the river above. The whole captures since the army started out will amount to less than 12,000 men, and probably fifty pieces of artillery. I do not know the number of men and guns accurately, however."

A portion of Foster's division, 24th corps, made a most gallant charge this afternoon, and captured a very important fort from the enemy with its entire garrison. All seems with us, and everything is quiet just now."

A. LINCOLN.

RICHMOND CAPTURED!!

MONDAY NOON. The news is just received that Richmond was captured and Gen. Weitzel entered the city at 8 o'clock and 15 minutes this morning.

The famous chief Osceola was buried in Fort Moultrie, Charleston harbor. A correspondent who recently visited the place, writes: "Inside of Fort Moultrie is Osceola's grave, a plain slab of marble, with an iron rail fence. Everything round it had been knocked to pieces by our shells, but not one had touched it or even clipped the flowers around his grave. The inscription on it was this: 'To the memory of Osceola, Indian Chief, died in Fort Moultrie, 1838.'"

The Emperor of Brazil has appointed a "Board of Health" to investigate and decide what proprietary remedies should be admitted into the country and what excluded. After some months session they have reported condemning them all except Dr. J. C. Ayur & Co.'s preparations. Three of those they recommended the Emperor to admit for the benefit of the public health, while they hold the forth, Cherry Pectoral, under advisement for further information respecting one of its ingredients—morphine, which while so extensively employed and so highly esteemed as a remedy in this country, is scarcely known in that. Of all the other medicines before them, the Imperial commission say, no one of them merits any favor whatever, or protection from this Government, as they contain nothing new nor any specific virtues not known and used by our own physicians. The Imperial Government has accordingly prohibited them all from admission through the custom house, except the remedies of our distinguished countrymen above mentioned—discrimination by their learned men, very like that to which experience has led the American people.—*Boston Herald.*

ITALY AMERICANIZED.

Some surprise has been created by the fact that the Pope's Encyclical has produced so little excitement in Italy. No country was so directly assailed in that document as Italy. By the reassertion of the temporal power of the Papacy, and the condemnation of the doctrine of non-intervention, direct blows were aimed at the very existence of the Italian nation, and all hope of a compromise between the Papacy and the Italian nationality was destroyed. Nevertheless the government has refrained from any retaliatory measure, and it has even gone so far as expressly to authorize the official publication of the Papal bull by the bishops, only reserving the rights of the State.

Whatever hope the government may entertain of obtaining from the Pope some concessions in future, it is evident that it is anxious to avoid appearing as the aggressor, and if the conflict between Church and State must continue, to cast the whole odium of it upon the Pope. Moreover, Italy, as well as most of the countries of Europe, is making considerable progress toward the only true solution of the ecclesiastical question, by adopting the American theory of a complete separation of the Church and State. The government itself is making steady progress in that direction, and seems to be withheld from the full introduction of the American system only by the necessity of paralyzing the efforts of the hierarchy to destroy again the national unity and restore the former order of things. Both the National party, which seeks to unite all Italy into one constitutional monarchy, and the Democratic party, seem more and more to agree on this point. The *Perseveranza*, of Milan, the most influential and respectable newspaper of northern Italy, has recently published an elaborate series of articles, which have advocated nothing less than the entire abolition of ecclesiastical endowments on the part of the State, and the abandonment of every form of religion alike to the voluntary contributions of the faithful. Similar views are advocated by the *Nazione*, of Florence, the leading paper of central Italy. The Democratic papers are on the whole more violent. They hate not only the temporal power of the Pope, but the entire system of the Church of Rome. They would like, if they had the power, to extirpate the entire church.

They represent it as the only barrier to the consummation of Italian unity. Some leading Democrats even go so far as to deny to the Roman Catholic Church alone those rights in the modern State which they would concede to every other form of religious belief, and they do this on the ground that the Church of Rome is the only church which by coercive means persecutes every form of dissent. But this proposition is justly rejected by many of the leading men of the party. Montanelli, especially, who in 1848 gained the reputation of being one of the ablest of the patriotic statesmen of Italy, eloquently warns his countrymen against tolerating anything that has the appearance of religious persecution, and strongly recommends the immediate and absolute separation of Church and State, as the best and only true means of putting an end forever to the conflict between the two powers.

Of the reformatory movements in the Church of Rome we are but imperfectly apprised. Cardinal d'Andrea courts the reputation of a political liberal, but nothing it seems, can be hoped from him for religious reform.

Correspondence.

Dear Bro. Litch:—I am happy to inform you that God is raising me up to health again, and as my strength returns, my depressed spirits revive, and the work of the Mission seems even more glorious than ever. My heart is full of interest for this dear people. O how much they have suffered, and how little they complain! To listen to their simple story of wrongs and oppressions is enough to stir to pity and sympathy the most callous heart. But they are slow to speak of their former enslaved condition, and only incidentally do they relate any of their sufferings and deprivations. They seldom speak severely of their masters, when they recount their acts of tyranny and oppression. The spirit of vindictiveness seems hardly to exist in their breasts. Love and forgiveness seem naturally to flow from their hearts. This gives them a large place in my heart, and endears them to me every day. Their black and tawny faces reflect far more of the image of God than do the white ones here, and I never loved a people more. A truer hearted and more affectionate people I wish not to find; and had they the means, we should not have to ask much of our friends at home.

We are now in the midst of our work—sowing the seed in the spring time—hoping for a harvest when the reaping time comes. How diligently we labor, but how if any of our friends can understand. There does not seem to be an hour in a week that we can call our own, or take for recreation, and we never wanted less, for the work is so interesting and attractive that it is more like pastime than labor. And yet we get fatigued, and how fatigued! But rest soon restores us, and we go on until obliged to rest again.

Our school is well begun, and large enough for our accommodations. Our Sunday school has been organized, and will be well attended. Our Sabbath meetings are largely attended, and the reading and expounding of the Scriptures have a most blessed effect upon this people, who never before had any preachers who tried to have them understand and lean upon the Word of God. The idea is new to them that they must depend upon and be guided by the Scriptures as well as by the Holy Spirit. When shown the necessity of knowing what the Bible teaches and living by it, they see at once the importance of learning to read, and how much they have lost by being kept in ignorance.

The Lord has begun to revive his work, and we are praying for a plentiful outpouring of the Holy Spirit. We shall set the church in order next Sabbath, uniting it by a covenant of Christian fellowship and the choice of officers according to the New Testament. We expect the blessing of the Master, and the salvation of many.

Yours ever and truly, I. I. LESLIE.

ONE REQUEST.

Dear Brother in Christ:—In view of the many conflicting opinions respecting the future revelation of "That man of sin, the son of perdition," and of the tokens of Divine power that attend the revelation of the Lord Jesus himself in the clouds of heaven, at the last trumpet—the first resurrection—the binding of Satan—the millennium—the resurrection of "the rest of the dead"—the losing of Satan—the battle of Gog and Magog—the time of the judgment—the time of the second death—the end of the world that now is;—and the redemption, or new creation. I earnestly desire that you, or some of your numerous correspondents, will soon point us to the chapter and verse in the great Apocalyptic vision of "things that must be hereafter," that stands nearest in connection with the first resurrection, and show from that stand-point what revelation remains to be fulfilled in the post-millennial age. A clear, full, and reliable presentation of the order of events connected with the future of this world, would show the beauty and harmony of the prophetic days of Daniel, and unfold a subject of investigation worthy of "THE COMING ONE," not founded on tradition, but on a basis that no believer in Jesus could object to; and would be an important help at this time, in leading thousands to a better understanding of the truth—save souls from death; and hide a multitude of sins.

Will you undertake for us, and give the information the subject demands of the watchman that stands upon the walls of Zion? In so doing you will much oblige an inquirer after the old land-marks, and point the daughters of Zion to that "more sure word of prophecy, whereunto we should all do well to take more earnest heed."

Your brother in the faith and hope of the kingdom. H. B. WOODCOCK.

Mr. Editor:—I desire to add a paragraph to the article on the Day of Crucifixion, and correct some mistakes of writer and printer.

1. The Greek word for morning was written *proi*, when it should be *proia*. 2. The word "feast" was left out of the quotations from John 13:1, 3. As to the addition: It is impossible to reconcile the Scripture testimony with the supposition that the crucifixion took place on Friday. For if we try to persuade ourselves that such expressions as "three days and three nights," "after three days," and "the third day," can be reduced to less than forty hours, by reckoning three or four hours of one day as a whole day, even this uncommon mode of reckoning time utterly fails in its application in certain parts of the earth. For instance, our Saviour died at about three o'clock in the afternoon at Jerusalem, while five thousand miles east of there, the day would then have already ended and another began when he died, so that his resurrection thirty-nine hours thereafter, in that locality, would have been but a few hours after sunrise of the second day. But admitting that a day consists of twenty-four hours, or a complete revolution of the

earth, from one point in the day to the same point in the next, and that the death of Christ took place about three o'clock Thursday afternoon, it would then be literally true, in all parts of the earth, and in the eye of heaven, that he was raised again the third day.

Wm. H. HOMS.

GRINDING THE DIAMOND.

The poor sufferer lay in severe pain on her bed. It had been near twenty years since she saw a well day—more than half that time since she had walked a step, and nearly two years since she had sat up. Her limbs were jerked by spasms, her back had deep sores on it from lying so long; and whenever one was relieved by a new position of the body, another would be made. She never complained; and the cheerfulness with which she endured all this from day to day, and from year to year, was a matter of amazement to all. Her friends who saw the Bible always lying near her, knew well that what springs she drew water. They all said it was one of the darkest providences they ever witnessed.

One night, as the sufferer lay sleepless from terrible pain, she began to look back upon the past. What a wreck life seemed, dating from her bright school days! What a mystery that she must be so helpless and such a sufferer, while her school companions could walk and move, and act, and enjoy life! What was the object of her Heavenly Father in putting her into this slow, long-continued furnace? As she lay there thus communing with herself, the room seemed suddenly to fill with light, and a beautiful form seemed to bend over her. His face was calm and gentle, but full of pity. She was not at all frightened, nor deemed it strange that he was there, though she was aware that she never saw him before.

"Daughter of sorrow!" said he in a voice soft as zephyr that rocks the rose on its stem, "art thou impatient?"

"No; but I am full of pain and disease, and I have so long been a sufferer that I see no end to it, nor can I see why I must suffer this. I know that I am a sinner; but I hoped that Christ's sufferings, and not mine, would save me. O, why does God deal thus with me?"

"Come with me, daughter, and I will show thee." But I cannot walk." "All mortals cannot." "True, true! There, gently, gently!"

He tenderly took her in his arms, and carried her away, far away, over land and water, till he sat her down in a far-off city, and in the midst of a large workshop; the room was full of windows; and the workmen seemed to be near the light, and each with his own tools, and all seemed to be so intent upon their work, that they neither noticed the new comers, nor spoke to one another. They seemed to have small, brown pebbles, which they were grinding, and shaping, and polishing. Her guide pointed her to one who seemed to be most earnestly at work. He had a half polished pebble, which was now seen to be a diamond, in a pair of strong, iron pincers. He seemed to grasp the little thing as if he would crush it, and to hold on to the rough stone without mercy. The stone whirled, and the dust flew, and the jewel grew smaller and lighter. Ever and anon he would stop, hold it up to the light, and examine it carefully.

"Workman," said the sufferer, "will you please to tell me why you bear on, and grind the jewel so hard?" "You must have patience. I want to grind off every flaw and crack in it."

"But don't you waste it?" "You know it. Yes; but what is left is worth so much the more. The fact is, this diamond, if it will bear the wheel long enough, is to occupy a very important place in the crown we are making up for our king. We take much more pains with such. We have to grind and polish them a great while; but when they are done, they are very beautiful. The king was here yesterday, and was much pleased with our work, but wanted this jewel, in particular, should be ground and polished a great deal. So you see how hard I hold it down on this stone. And, see, there is not a crack nor a flaw in it. What a beauty it will be!"

Gently, gently, the guide lifted up the poor sufferer, and again laid her down on her own bed of pain. "Daughter of sorrow! dost thou understand the vision?"

"O, yes! but may I ask you one question?"

"Certainly."

"Were you sent to me to show me all this?"

"Assuredly."

"O! may I take to myself the consolation that I am a diamond, and am now in the hands of the strong man, who is polishing it for the crown of the Great King?"

"Daughter of sorrow! thou mayest have that consolation; and every pang of suffering shall be like a flash of lightning in a dark night, revealing eternity to thee; and hereafter thou shalt run without weariness and walk without faintness, and sing with those who have 'come out of great tribulation.'"

Rev. John Todd, D. D., in Tract Journal.

POVERTY OF HINDOOS.—Nearly all private property is heavily mortgaged; and their family jewels, the form in which riches are often secured, are held in pledge by their creditors. But even if it were not for debt and extravagance, if it were not for costly offerings to priests, and the great expense of pilgrimages, marriages, festivals, and the support of numerous relatives, the people would still be poor in comparison with Englishmen. It is nothing that they are adorned with apparently precious ornaments. Many a woman with some of these is glad to earn three half-pence a day, and many a respectable man who may be seen with a child in his arms, glittering and ringing with gold and silver, has less than five shillings a week for the support of a numerous family. It is true they have not so many wants; but it is the quantity of wealth of which we are speaking. The popular ideas of Hindoo wealth are most likely the remnants of the belief that existed in the time of Columbus,

when descriptions were circulated of palaces of gold. They have been cherished by the numberless references of poetry to the diamond mines of Golconda, and the gold of Ophir. They have been confirmed by the fortunes formerly acquired by a short residence in this land, and by the millions of rupees which the native princes used to be able to wring out of their subjects.—*Harvest Field (Bangalore).*

LIGHT IN DARK PLACES.

PASSAGES IN THE LIFE OF A CITY MISSIONARY.

Those who have had opportunities for observation are aware that among the poor, more than elsewhere, there is the spirit of active benevolence and of true sympathy with suffering. We are acquainted with instances that are truly wonderful, of self-denial for the gratification of this spirit by those who had received from charity a temporary relief. The poor widow whose day has been laboriously passed in providing a morsel for her children will yet, at night, find time to smooth the pillow of her sick neighbor, and prepare for the sufferer a bowl of warm tea out of her own scanty store. The child will cling to the parent or the parent to the child, that they may share a common weal rather than either shall leave the other for a happier station.

Of this we were reminded as, a short time since, we were called to see an old man who, born in Dundee, had been sixteen years from his native land. A poor woman, living in a cellar, had given him a home, and, rather than allow him to go to the hospital against his will, she chose to suffer the inconvenience of his presence, and to perform the labor requisite for his care. On a mattress laid upon her floor we found him, shivering with the cold, though lying close to the scanty fire. In early life he had been well instructed in the truths of the gospel, and we were happy to find that he was building his hope of heaven on a sure foundation. After furnishing a few articles of food for the woman, medicine for the sick man, some coal to warm and a candle to light them, we read some of the precious promises, which were listened to with interest and joyfully repeated. Our visit, concluded with prayer, was several times repeated before his death. His disease was typhoid fever, and he was buried by the Corporation.

A servant girl had saved sufficient money, from the proceeds of her industry, to bring her old father from Ireland to this city. By baptism and education he was an Episcopalian, but he was a stranger to the consolations of religion; for, according to his own confession, he had passed eighty-four years in sin. Like the prodigal, he had wasted all his substance in riotous living, but now he was seeking a return to his Father. Although in extreme pain, he declared that the sufferings of his body were nothing in comparison to the tortures of his mind. At length he appeared to obtain relief; and though his faith was small as a grain of mustard-seed, we rejoiced over it as being indicative of the removal of his mountain of sin.

He died with a quiet resignation to the will of God, proving by his experience that the mercy of the Lord endureth forever. There are occurrences not uncommon to us, which, more than anything else, tend to try our faith in him concerning whom it is declared that while his eye is in every place beholding the evil and the good, his tender mercies are over all his works.

THE GIFT BEFORE THE GRATITUDE.

A few years ago a minister in one of our churches was conversing with a lady of humble circumstances, who was grieving over her trials and her miserable state of soul before God, and yet thanking God for Jesus Christ! The following is something like the conversation:

Minister:—Madam, you seem to be much troubled in mind, and not at peace with God; and yet, strange to say, you are thanking God for Jesus Christ! Now, while it is a blessed thing to hear thanksgiving ascending to God, I would like much to know how you can thank God for the gift you have not accepted? Your thanksgiving is certainly not gratitude! God's most gracious gift is Christ, his beloved Son. And we must be conscious of this gift in the heart, before sincere gratitude can flow out of the heart.

Lady: (After being some time silent.)—Well I am a poor, miserable sinner, and have passed through many trials, and I have none now to rely on but God; and surely I must thank him for Christ! Oh! that I were as thankful as I ought to be, and had that faith you speak of. But, alas!

Minister:—Listen, madam. There is a gentleman that you never liked very well, going up the street, as he passes, he slips ten dollars in under your window, saying, "There, madam, accept that in your need." You look at the money, and exclaim, "Bless my poor heart! isn't that Mr.—who put that on my window—the man I always disliked, and indeed, I confess, talked rather hard of? I cannot, I will not, take that money, until I run after him and apologize for my disrespect towards him, and ask him what I can do by way of making amends for my past conduct, and of expressing my gratitude now towards him." So, out you go; and as you get within speaking distance of the gentleman, you say, "Look here! dear sir, you put ten dollars in under my window. Now, I confess, sir, I have thought and spoken of you as I ought not to have done, and I cannot feel like taking your gift until I have done something towards making you amends for the evil I have done, and to show my thankfulness for what you have just now done to me." The gentleman looks at you with astonishment, and replies, "Dear madam, I am aware of all that you refer to; but what I have now done is done out of pure benevolence. The gift still lies on your window; it was freely and heartily bestowed. Return, and let it be heartily accepted. You must go and fully accept of and appropriate my gift, before I can cordially accept of your gratitude. You cannot express heartfelt gratitude until you first heartily accept of the gift that makes you grateful."

Lady:—That seems very plain, indeed.

Minister:—Then, my friend, remember that our thanksgivings, like our petitions, must all pass through Christ, before they can be accepted by God the Father. It is not enough to thank God for Christ in heaven—it is not enough to thank God for Christ in the church—it is not enough to thank God for Christ in the Bible—you must be able to thank God for Christ in your heart—"Christ in you the hope of glory." There is, Jesus, God's great gift, offered to you freely in that blessed Book on your window. Go and take him by simple faith, and believe fully what he says—that you are saved, justified, and accepted in him—and peace will flow into your soul like the waves of the sea, and your gratitude will flow out to God like a river rolling the ocean from a fountain of life.

The minister departed, leaving both the seed and the soul with the "Spirit that quickeneth." A short time afterwards, this lady met the Consistory of the Reformed Protestant Dutch Church at M., and was received into church fellowship on confession of her faith in Jesus. A little while longer, and she was found departing this life, saying, "For me to die is gain." "Thanks be unto God for his unspeakable gift."—*Christian Intelligencer.*

THE ERUPTION OF MOUNT ETNA.

Letters from Sicily in the Malta papers give some further particulars of the eruption, and the progress it has made. A letter from Catania, thus speaks of it:

"All the world is busy talking and speculating on the effects of an eruption of Etna which broke out on the north side of the mountain, about ten days ago, at a place called Monte Frumentum. It is very violent, and threatens to do much damage, as the streams of lava run east and north, and are progressing rapidly. I went up with a party to see it, and certainly it is one of the grandest spectacles I ever beheld. There is an incessant rumbling noise, with every now and then, loud explosions resembling the discharge of heavy artillery, when showers of red hot stones are thrown to a great height into the air, and either fall back into one of the craters, (for there are three of them in activity,) or are carried away by the streams of molten rock which are constantly flowing. It is certainly one of the finest sights I ever witnessed; all other things seem time and common place when compared with it. Shortly after the party I was with arrived at the summit near the craters a dense fog came on, and we were compelled to bivouac for the night, as the guides refused to undertake the responsibility of conducting us down until daylight in the morning, and when we did descend we were convinced of the propriety of their decision, as the road, which we had passed over in the dark without apprehensions, appeared appalling when seen by daylight the following morning. From our bivouac, 6000 feet above the level of the sea, the scene was magnificent in the highest degree. The constant thunder of explosions every two or three minutes, and the streams of lava running down, and, every now and then, setting fire to trees that stood in their way, was a sight well worth the hardship of a night's exposure on the hill-side. Some of the streams of lava are a mile wide, and have extended seven or eight miles already; as yet the mischief has not been much, as the progress of the devastating flood has been confined to the mountainous regions, but if it once descends to the cultivated parts the damage will be incalculable."

Government is doing all it can by sending troops to assist the people in removing their goods, pumping out the water from the wells and cisterns to prevent explosions, &c., but it is a sad sight to see the country devastated and overwhelmed by this fiery torrent and left desolate for ages. Happy are the countries that are free from such calamities."

RELICS OF JOHN WESLEY.

A few evenings since, I was spending an hour in the mansion of Mr. M.—at Edgewater, N. J., when he brought from his "closet," a rosewood casket, and opening it, displayed three volumes—the entire contents, excepting a roll of manuscript. The first book examined was the original Wesley Hymn Book in manuscript, from the pen of John Wesley. It contained all the hymns of the two brothers, John and Charles, with a complete index, in small, neat chirography, and with a free use of abbreviations. The next volume was the same, printed with music on each page. The title page settled the question whether the founder of Methodism favored the use of instrumental music in public worship. On it, it is stated that the book is designed for vocal praise not only, but for the music of the "harpsichord" and other instruments. This copy John Wesley carried with him on his preaching tours.

The third volume of these relics was a common English edition of the hymns, bearing on the fly leaf, "John Wesley." They were brought to this country by a relative of Mr. M., to whom they were given by Mr. Wesley's publisher, in part payment of debt. The MS. was a very remarkable covenant between that relative and the Lord—an extended and impressive consecration of himself to the holy Trinity, which was not broken, I learn, in a life of nearly fourscore years.

The preface to the Hymn Book has a most spirited and self-complacent paragraph on the alteration of hymns. Mr. Wesley says, he should have mentioned the subject before, had he not been "unwilling to stir up a hornet's nest." He begs those who want to use his and his brother's hymns, not to mutilate them by their unskillful alterations;—affirming that they "cannot be improved either in sentiment or verification." The burst of indignation against the modern tendency to change the text of an author's lines in compiling books for worship, is amusing and just.—*Congregationalist.*

THE CHURCH OF CHRIST.—The Church of Christ was designed to represent him on earth, and to minister to all the moral needs of the human race. Her work, then, is not done when she sends out preachers and

teachers; when she exhibits sacraments and liturgies; when she sets up churches at home and mission stations abroad. She must grope her way into the alleys and courts and purlieus of the city, and up the broken staircase, and into the bare room, and beside the loathsome sufferer. She must go down into the pit with the miner, into the forecastle with the sailor, into the tent with the soldier, into the shop with the mechanic, into the factory with the operative, into the field with the farmer, into the counting-room with the merchant. Like the air, the Church must press equally on all the surfaces of society; like the sea, flow into every nook of the shore-line of humanity; and like the sun, shine on things foul and low as well as fair and high—for she was organized, commissioned, and equipped for the moral renovation of the world.—*Bishop Simpson.*

Some of the poor country pastors have been anxious lest too much money should damage the spirituality of Rev. Henry Ward Beecher. It seems that prosperity is injuring Mr. Beecher's church, for he told them in a recent sermon: "I think I perceive in many of you that have been men of exemplary piety, a change that is not for the best. When I draw near to you now, I do not feel that you have the same sympathy you used to have in things that are good. I do not feel that there is that depth of religious zeal experienced by you that there used to be. When I hear you talk of men, I see that you do not have those same spiritual relishes that you used to have. And I can see why. It is because you have a great deal more of wealth than you used to have."

THE INCOME TAX.—This is an act of Congress to increase the revenue of the general government—and provides "That all persons whose annual income, after deducting rent, taxes, insurance and ordinary repairs, shall exceed \$500—shall pay a given percentage of such excess for the support of the government." The tax, as it is well known, is five per cent—and at this moderate rate, the collections, at the present times are reported to average one and a quarter millions per day.

THE BIBLE.—The Bible is suited to every capacity. It is a ford where a lamb may wade, or an elephant swim; and herein is the infinite wisdom of God seen, in wreathing together plain truth with obscure, that he might gain the more credit to his word by the one instructing the ignorance of the weakest, by the puzzling and confounding the understanding

Weekly Donations

Of 25 Cents for Herald.

"And that you remember the words of the Lord Jesus Christ, how he said, 'It is more blessed to give than to receive.'—Acts 20: 35."

S. K. Baldwin,	\$13.00
C. B. Bess,	13.00
L. G. Nichols,	13.00
L. G. Ford,	5.00
Peter Parady,	8.00
Geo. Dieke,	5.00
Maria Scott,	5.00
S. Prior,	13.00
S. Goff,	13.00
G. Phelps,	13.00
Horace Newton,	13.00
D. Bosworth,	13.00
F. Gunner,	5.00
G. C. Arms,	13.00
Anthony Pearce,	12.50
R. Swartz,	12.50
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L. White,	12.50
D. J. Vothorbes,	12.50
S. N. Nichols,	12.50
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Ruth S. Case,	12.50
W. W. Hawkins,	12.50
Maria West,	12.50
W. G. Doyle,	13.00
Sarah B. Doyle,	13.00
Joseph Clough,	3.00

WEEKLY DONATIONS OF 10 CENTS FOR HERALD.

S. K. Baldwin,	\$5.20
M. Bradley,	5.25
M. L. Miller,	5.00
D. Rupp,	5.20
A. McBridge,	3.00
Bower Lewis,	3.00

WEEKLY DONATIONS OF 5 CENTS FOR THE HERALD.

Joel Learned,	\$3.00
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DONATIONS FOR EXTRA EXPENSES OF HERALD.

O. W. A.,	\$1.00
M. C. Butman,	2.00
M. L. Miller,	2.00
S. Coburn,	2.00
E. Lockwood,	1.00
P. Burns,	2.00
S. Newton,	1.00
Joseph Foss,	2.00
Mary A. Pearce,	2.00
Mrs. O. Stoddard,	3.00
A. Friend,	2.25
Joseph Clough,	3.00
S. H. Yocum,	3.40
J. Smith,	1.00
Sylvester Burke,	1.00
Mrs. A. Curtis,	3.00
Wm. A. Curtis,	2.13
Adel Houghton,	75
Mrs. E. Goff,	25
D. L. Kimball,	4.00
Mrs. A. C. Abel,	4.00
S. K. Baldwin, for circulars,	1.00
M. A. Dowd,	5.00
Geo. W. Whiting,	2.00
S. Goff,	2.00
James Alexander,	1.00
Elijah A. Hough,	1.50
John Reynolds,	50
Sarah J. Pearce,	3.00
P. Clark,	25
Nonnah French,	3.00
Benjamin F. Thomas,	1.40
George T. Havens,	2.50
J. Gibbrell,	1.00
Eld. H. Plummer,	1.00
E. Howard,	1.40
Julius T. Beitel,	1.00
E. Hastings,	1.00
L. M. B. Vt.,	10.00
Elizabeth Farnsworth,	6.00
S. D. Howard,	3.00
A. Duff,	2.00
A. Stubbs,	1.50
A. Friend,	1.00
A. C. Brown,	50
Paul Hardy,	2.00
Sarah W. Adams,	50
H. Ross,	2.00
Phineas Ross,	1.00
J. Osterizer,	5.00
Anna Pollard,	1.00
Wm. Oliver,	75
John Pearce,	4.00
An Old Friend,	4.00
D. Chatterton,	3.00
A. Leighton,	2.55
J. F. Grigg,	2.00
S. H. Worthington,	1.00
S. J. McAlister,	2.00
L. C. Waite,	1.75
Joseph Read,	1.00
Charles T. Wilson,	1.00
Sarah T. Stanford,	1.00
J. Landreth,	75
H. H. Harriman,	1.00
B. Eberly, for Visitor,	2.00
B. Eberly, to send H. to poor,	3.00
L. Robbins, for new press,	20.00
G. W. Newell,	1.75
W. Ide, yearly A. M. A.,	2.00
Eliza Ide, yearly A. M. A.,	2.00
J. Brewster Cleveland,	2.75
Mrs. D. Hunt,	1.00
Lyman Lawrence,	1.00
Mrs. D. Taylor,	1.00
Wm. Dyche,	50
Mary Thomas,	1.00
Elizabeth Loder,	50
A. Friend of the Herald,	50
S. G. Allen,	2.50
A. Friend,	10.00
James Craigie,	1.00
Amos Fox,	1.00
Mrs. Emma Fox,	2.00
Lewis G. Ingles,	3.00
A. J. Reed, for various objects,	47.80
Geo. Wise,	1.00
Riley A. Holden,	1.00
Colyer Snow,	4.00
Sarah H. Knight,	1.00
Mrs. M. Van Dusen,	1.00
A. Friend, for various objects,	32.00
O. B. Penner,	1.00
Wm. Froop,	1.00
E. Hastings,	1.00
John Schutt,	50
David Davis,	1.00
Seth Cogswell,	50
James Kittredge,	50
Wm. Woodworth,	50
E. G. Biles,	2.00
E. Williams,	1.00
R. Ryder,	1.00
S. Blanchard,	1.00
A. Friend in Ill.,	1.00
W. G. Biles,	1.00
S. R. Boche, for various objects,	4.00
H. Hayes,	1.00
Mrs. R. Boone,	5.00
A. Friend at L.,	5.00
Exchange on money from C. W.,	15.75
W. G. Biles,	2.00
Thomas Gascair,	5.00
Miss Jane Templeton,	5.50
Thomas Watson,	5.00
Exchange on sterling bill in payment for the Herald for England and Scotland,	37.50
Thomas G. Stetson,	2.00
Hope, for the poor,	2.00
H. M. C.,	1.00
Anonymous, for various objects,	3.00
W. G. Biles,	1.00
Thomas Freeman,	1.00
Geo. Tilly,	3.00
John Gray,	1.00
John Gray,	1.00
N. A. Holton,	1.00
Mrs. E. H. H. H.,	1.00
Mrs. L. C. Lawrence,	1.00
S. H. Fiske,	1.00
Agnes Bruce,	50
Dr. M. Helm,	50
Mrs. E. H. H. H.,	50
James Bolden,	2.00
Chancy Brockway,	50
Joseph Morris,	450

DONATIONS

FOR BOOKS AND TRACTS.

"To do good and communicate forget not, for with such sacrifices God is well pleased."—Heb. 13: 16.

B. D. Haskell,	\$5.00
Joseph Dockum,	3.00
W. S. Howden,	3.00
S. B. Daniels,	25
A widow's mite,	1.00
D. T. Taylor,	1.00
J. Brewster,	2.75
Mrs. D. Hunn,	1.00
D. T. Taylor,	50

DONATIONS

For Freedmen's Mission.

"Give and it shall be given you, good measure, pressed down, shaken together, and running over, shall men give into your bosom."—Luke 6: 38.

B. H. Osborne,	\$300.00
S. K. Baldwin,	25.00
D. Bosworth,	25.00
J. L. Clapp,	5.00
L. R.,	20.00
Collection at Providence,	10.75
Collection at S. Natick,	1.00
E. C. Drew,	1.00
North Attleboro' Church,	\$17.17
Emmie Tucker,	2.00
Luey G. Ford,	1.00
Church at Waterbury, Vt.,	35.70
" " Newburyport,	13.53
Mrs. B. Hall,	3.00
Mrs. Ann D.,	2.00
A. Friend at Westboro',	25
Col. at Washington Furnace, Pa.,	10.53
" " at Bush's Schoolhouse,	5.80
M. L. J.,	2.20
E. Matthews,	5.00
J. H. Howden,	10.00
C. Bookwith,	2.00
Lorenzo Bolles,	2.00
Mrs. R. B. Phelps,	3.00
John Johnson,	85
M. Cheney,	75
Mrs. Isaac Bell,	2.00
Myra Bosworth,	2.00
Willie Bosworth,	25
Albert Williams,	25
A Soldier's wife,	1.00
Miss M.,	1.00
Peter Burns,	2.00
S. S. Newton,	1.00
Horace Newton,	40.00
Free Evangelical church at North Attleborough, Mass., for tracts for	5.00
B. Eberly,	1.00
A. Lover of truth and right,	1.00
Stephen Jackson,	2.00
Dr. L. Kimball,	3.00
Mrs. A. C. Abel,	1.00
Miss A. C. Abel,	7.50
Sister R. Bixby,	2.00
A Mother in Israel,	2.00
Sarah J. Pearce,	2.00
N. Waite,	1.50
O. Rockwell,	1.50
A. Friend, N. H., to keep some one warm,	2.00
W. B. Johnson,	3.00
E. Tucker,	3.00
Mary Nason,	3.00
A. Gilbreath,	1.00
M. D. Richardson,	2.00
Joseph Morris,	1.00
Mrs. E. Cope,	1.00
Sister Rupp,	4.00
J. B. Eastbrook,	2.00
Sarah Williams,	5.00
David Barber,	4.00
Reuben Painter,	50.00
R. Stubbs,	1.50
H. H. Tooker,	5.00
Mr. Andrews,	5.00
Wealthy H. Miller,	1.00
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D. Carnot, Eng.,	1.00
Phineas Ross,	1.00
John Osterander,	4.00
M. A. Sherman,	1.00
Anna Pollard,	2.00
Wm. A. Owen,	1.00
Mr. Owen,	1.00
Mrs. Owen,	1.00
Isaac Owen,	1.00
John Pottinger,	10.75
D. Chatterton,	2.00
J. B. Parker,	2.00
Sarah S. Wilson,	2.00
Dr. R. Parmlee,	18.00
John Landreth,	7.00
Wm. B. Schenckshorn,	2.50
Hiram Harriman,	2.00
J. D. Boyer,	5.00
Priella G. Lanford,	3.00
Rachel Crampton,	3.00
Thayer Lumber,	1.00
Wm. M. Bullock,	1.00
Eliza Clark,	1.00
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Wm. Dyche,	2.00
Mrs. M. H.,	2.00
Mrs. W. W.,	2.00
L. Robbins,	2.00
M. Yoder,	2.00
Josiah Vase,	2.00
Jacob Cady,	2.00
A. Friend,	10.00
J. L. Clapp,	2.50
O. B. Fenner,	5.00
Isaac Jackson,	50
S. Cogswell,	50
W. G. Biles,	1.00
Church at Richmond, Vt.,	17.00
B. F. Loder,	5.00
C. & N. Norris,	3.00
Morris Fuller,	88
Geo. W. Swaney,	2.00
S. R. Boche,	2.00
Truman Sheldon,	2.00
A. Friend at L.,	1.00
A. Friend in Me.,	5.00
Geo. Phelps,	5.00
L. Smith,	5.00
John Kent,	2.00
Pardon Ryan,	10.00
Thos. Watson, Eng.,	10.00
A. Friend of the lowly,	25
Another friend,	3.00
S. Foster,	3.00
H. Hays,	5.00
S. R. Boone,	5.00
D. E. Atwood,	4.00
A. M. Atwood,	3.00
Victor Atwood,	5.00
Freddie Atwood,	5.00
John Pearce,	10.00
H. Stetson,	2.00
A. Friend in Boston,	5.00
Thomas G. Stetson,	2.00
Anonymous,	5.00
Thayer Lumber,	1.00
S. C. Beck,	4.00
Brother and sister Adair,	5.00
Anonymous,	1.00
I. Dalton, balance,	1.12
M. H. Jackson,	1.00
W. W. Hawkins,	1.00
E. L. Swartz,	1.00
Mrs. H. H. H.,	1.00
S. L. Loomis,	10.00
Mrs. S. N. Nichols,	10.00
Geo. Tilly,	2.00
John Gray,	2.00
N. A. Holton,	1.50
B. P. S. for Italian Mission,	5.00
W. G. Biles,	5.00
Mrs. Decker,	1.75
Thomas Decker,	3.00
Sarah S. Wilson, Italian Mission,	1.00
L. Jackson,	1.00
Joseph Morris,	5.00
Miss J. Maynard,	5.00

10 CENTS WEEKLY FOR FREEDMEN.

Adelaide Biles,	1.50
Martha Bess,	1.50
E. C. Drew,	5.20

DO SOCIETY FOR FREEDMEN'S MISSION.

Inez,	25
Hattie,	25
Carrie,	25
Frank,	25
Minnie,	25
Eugene F. Beitel,	\$1.15
M. H. Beitel,	10
H. J. Beitel,	10
T. Palmer,	25
J. Simpson,	20
J. Dalton,	20
Willie Loder,	25
Mary Cope,	25
F. Cunningham,	25
Gracie,	50
Johnny,	20
Mary,	20
Levie,	50
Willie,	50
Merrie,	5
Ellie,	5
T. Walter,	5
Georgie,	25
Sarah,	25
Eva,	25
Alice,	25
Mary and Hattie,	25
J. L. Clapp,	15
Alfred,	15
Susan,	10
Little Lilly Gunner,	10
Mary,	50

You will see by the above weekly subscriptions the plan suggested and adopted by our last Conference for meeting the extra expenses in publishing the Herald and Visitor for the present year. The Conference believing the above course to be far more acceptable than to advance the price of subscription (as other religious papers have, to at least three dollars per annum) which we should have to do, or to publish not more than three editions per month, or much reduce the size of the paper. The plan, as you see, is to obtain at least one hundred subscribers to each proposition agreeing to pay twenty-five cents, ten cents, or five cents per week payable in such sums and at such times as the subscriber can make it the most convenient. Now in consideration of the pressing wants of the office, we call upon one and all to send in their names to some one of the list, as we are anxious to see the entire lists filled up immediately. At the Conference there were some twenty-five names obtained for the twenty-five cent list, as you will see by the report. This work is the Lord's and he calls on us (by opening a large door of usefulness) to come up with our weekly offerings, and put shoulder to shoulder in the great and good work of making known the blessed doctrine of the soon coming kingdom of God. Come, brethren and sisters, to the good work—the Lord is coming—labor to not be found wanting when he shall appear.

R. R. KNOWLES, Treas.

The Family Circle.

A BIT OF DOMESTIC ECONOMY.

Happening at a butcher's stall, a customer came to make a purchase.

"What do you ask for a good baking piece of beef?"

"Thirty-eight cents a pound," was the reply.

"Cut me off eleven pounds," said the customer. "I'll come in shortly, and settle for it." And he went off on an errand.

"After the beef was weighed and 'trimmed,' I said to my friend, the provision dealer:

"I wish to know, just for the curiosity of the thing, how much that piece of beef has lost in the 'trimming'?"

"Very well," replied he, weighing it. "There are nine pounds and a half left."

"And eleven pounds," I added, "at thirty-eight cents a pound, is equal to four dollars and eighteen cents. This divided by nine and a half makes just forty-four cents per pound. Rather a tall price for beef, particularly when a large share is gone."

"The man is a fool for buying it," replied the butcher, "but no matter what the cost is, some people will buy it; and generally they are not the richest people in the place, either."

I thought of a certain little woman, the light of my cottage home, who manages things very differently in marketing.

In this matter of beef, for instance, now that prices are exorbitant, she purchases that which is suitable for stuffing, which can be obtained clear of bone, for twelve or fourteen cents per pound. This is her receipt for cooking:

"Take a thick slice of steak, no matter how tough, of about two pounds weight; make two gills of stuffing, of crumbs of bread, pepper, powdered clove or sweet marjoram, as you choose; roll the dressing up in a steak; wind a piece of twine around it, taking care to secure the ends. Have ready a kettle, or deep stew-pan, with a slice or two of pork, fried crispy. Take out the pork and lay in the steak, and turn it on every side until brown. Put in half a pint of water, a little salt, cover closely, boil slowly two hours. Add more water after a while, if it becomes too dry. Some persons like the addition of chopped onions; half a small one is enough. When nearly done add half a gill of catsup, if you like."

When you take up the meat, unwind the string carefully, so as not to unroll it. Lay it in a fricassee dish, thicken the gravy, if not thick enough already, and pour it over the meat. Cut the meat in slices through the roll. The toughest meat is made tender and nutritious in this way, and is equally nice heated over and served the next day.

A leg of lamb, or a small leg of mutton, cooked one hour longer in the same

manner, makes a good dish.—*Brooklyn Daily Union.*

ADVICE TO YOUNG MEN.

In his valedictory address, the ex-Lord Rector of Glasgow University, Sir E. Bulwer Lytton, lately offered the following excellent maxims to the students:

"Never affect (he said) to be other than you are, either richer or wiser. Never be ashamed to say, whether applied to time or money, 'I cannot afford it; I cannot afford to waste an hour in the idleness to which you have invited me. I cannot afford the guinea you ask me to throw away.'"

"Once establish yourself and your mode of life at what they really are, and your feet are on solid ground, whether for the gradual step onward, or for the sudden spring over the precipice."

"From these maxims let me deduce another: Learn to say 'no' with decision; 'yes' with caution. 'No' with decision whenever it meets a temptation; 'yes' with caution whenever it implies a promise. A promise given is a bond inviolable. A man is already of consequence in the world when it is known that we can implicitly rely on him. I have frequently seen such a man preferred to a long list of applicants for some important charge; he has been lifted at once into station and fortune merely because he has the reputation that when he knows a thing, he knows it; and when he says he will do a thing, he will do it."

Twenty-four years in prison.—The *Marseilles* journals mention a mysterious case of seclusion. For many years past a married couple, apparently in easy circumstances, had occupied a small house in the Rue Tilsit, into which no stranger was ever admitted. The wife died a year ago, and was followed a few days back by the man also. Some neighbors having penetrated into the residence, were surprised at hearing groans proceeding from a sort of dark store-room, the door of which was locked. The entrance was forced, and the receptacle was found to contain a female, about thirty-five years of age. She was in a most filthy state, and had become reduced almost to a state of idiotism. All that could be learned of her was that she was the daughter of the deceased couple, and had been confined there (for what motive she did not know) since the age of eleven years. She added that she had been beaten frequently, and that her linen was scarcely ever changed. The unfortunate woman was removed to a hospital, where she is now being cured.

A YEAR'S TROUBLES.—Sometimes I compare the troubles we have to undergo in the course of a year to a great bundle of faggots, far too large for us to lift. But God does not require us to carry the whole at once. He mercifully unties the bundles, and gives us first one stick, which we are able to carry to-day, and then another, which we are able to carry to-morrow, and so on. This we might easily manage if we would only take the burden appointed for us each day; but we choose to increase our trouble by carrying yesterday's stick over again to-day, and adding to-morrow's burden to our load before we are required to bear it.—*John Newton.*

A house was on fire. There were women and children in the upper stories. They had no means of escape. But one of them was told to let down a string; it was a frail thread. To it the people below fastened a stronger; then a stronger; and to the last, a rope, by which they were saved. Even so in the Christian life. Do not wait for a strong rope at first. Take hold of anything that can strengthen your faith. Touch the hem of his garment. Lay hold of his robe. After a while your faith will be stronger; and further on, stronger yet; until at last will come assurance, joy, and the grand realities of heaven.

to do my best, but as there is nothing the matter with you, there is no room for me." You may fetch any crossing-sweeper, and he will be of as much use to you as the best physician, when you are not ill. So if you do not confess yourselves really to be sinners, Jesus will have no preciousness in your eyes, he will be but an ordinary person. If you are not sick, there is no likelihood of gratitude. Men will not thank a physician for doing nothing. You will never be thankful to Christ for saving you, if you do not feel that you want saving. Then again, there will be no honor to him. Suppose you went to heaven, and entered there in the same self-righteous frame of mind as you are in now, what would you say? "Well done I." There would be no honor to Christ, no glory to Jesus. A man must have a deep and conscious need of Christ, or else he cannot illuminate the throne of Christ with glory by his praise, when he shall enter heaven.

Now methinks there is some sweet music in what I have been saying to those of you who do need, though it must sound like a mockery to those of you who think you do not need it.

To conclude, it follows then, that those who ARE SICK SHALL BE HELED BY JESUS. Let the question go round these galleries and this area this morning, "Am I sick? Am I sinful?" Then I have a need of Jesus, and need is the only thing that will bring Jesus to me? "Oh," say one, "but I am so very sinful!" Then you have a very great need, and there is room for very great power on the Saviour's part, and that display of grace shall give him very great glory. Sinner, believe on him, that he can save thee; trust him to save thee and let not thy great sin keep thee back. "O, but I have so many sins!" Then again thou hast the greater need, and as it is need that brings the doctor, so thy many needs will be so many knocks at his door, so many rings at his bell; he will come the faster only plead earnestly every one of these thy sins, and ask him to have pity upon thee. "Yes," say you, "but I have been so long sick!" Then your case is a very bad one, and there is the more need of his care. He healed the woman that had been thirty-six years disabled, and if you have been thirty-six years—say, if it be eighty years, he is still able to heal, and your need—let us keep to that—your need is your only plea. You have evidently a very strong plea, for you have a very great need. "Ah," says another, "but I have relapsed since I thought I was healed—I have backslidden!" Now there is a special promise given to that form of sickness, "I will heal their backsliding." He does not specially say, "I will heal their drunkenness and so on," but here is a special promise for a special case. Now you want him. This is a great sin, this backsliding. Go to him—ask him the rather to come to you. "Yes," says another, "but I cannot feel my sin as I would." This only proves how much you need the Lord Jesus, since you have not even that form of fitness which lies in a deep sense of need; you cannot even feel, for you have the stone in the heart. "O, make this a plea with him." Say "Jesus, I want thee more than anybody else, for there are some who have a little health; they can feel they are diseased, but I have not even that. I want thee, O, I want thee more than any." Perhaps you will say, "But I cannot believe on him as I would." Then add that also to your other sins, confess your unbelief, tell him you have great need of him to give you faith; and go to him, and O may he help you to believe that he is able to forgive this sin also. "Well," says one, "but I grow worse the more I think about these things." I am glad of it, dear friend, this growing worse is a part of the cure. Suppose you should keep on growing worse, if you should get to feel yourself as black as the devil and as damned as a lost soul, yet still while you are in this world the great physician can heal you, and you have still this great plea, that you want him, you want him. "O," says one, "I cannot see how I can plead my need as the only thing." My dear friend, what would you plead, suppose you were publicly begging. If I had to turn to the trade of a beggar, believe me, I would not wear this black coat, or, if I did, I would take care to have it pretty well riddled with holes, because the great thing you have to do when you plead in the street, is to convince the passers-by that you are in need. Some lean wretched-looking fellows have faces which are worth a fortune to them—their cheeks white with consumption—their bodies thin and lean as with starvation—with scarce a handful of rags on them, they squat down in some corner and write on a paper, "I am starving," and as you pass them you cannot help it, your hand goes into your pocket—"Here is a case of destitution," you say—and you give them relief. Imitate these vagabonds in all but their deception. Use their logic, the rational argument, that need is a beggar's best plea. You are destitute, you are starving; spread your case before God. The best case you can make out in order to prevail with God, is a bad one. Let it be as bad as it can be, and I venture to say the worst is the best. Do not be apologizing, attempting to make your sins less than they are; tell him you are a wretched undone without his sovereign grace, and there guilty and vile, and self-abhorred, fall flat before him, say, "Lord Jesus, if thou wastest one man to heal: I am just the man. If thou wastest a case that can be blazoned abroad, and that will make the public ears ring and ring again with the praise of thy all-healing medicine, I am thy man, Lord. If thou wastest one full of sores and wounds, and putrifying disease like Job upon a dunghill; if thou wastest one that is very far gone, that is rotten through and through, Lord, I am thy man." O think you, sinner, he is just your Saviour, for while he loves to meet with such cases as yours, you should rejoice to meet with such a Saviour as he is; and all you are asked to do is to believe that he can save you and to trust him to do it. If you knew him you would believe him. He loves to save. He can save the vilest. Trust him then, and may the Spirit of God so lead you to understand him, that you can rely upon him, and if you do, he will say, "Sinner, thy sins be forgiven thee, be of good

cheer, go on thy way rejoicing." May God bless these words, for Christ's sake. Amen.—*Spurgeon.*

THE REVISED NEW TESTAMENT.

The history and precise nature of the Revised New Testament recently published by the American Bible Union, is not as fully understood by the public as it should be. The following notice from the Chicago *Tribune*, gives a valuable criticism, and presents the subject clearly to the public. It is somewhat lengthy, and we shall therefore divide it, giving a part each week:

The Bible is the most important of all books. Its own circulation is probably a thousand fold greater than that of any other book, and its circulation, together with that of the books founded upon it and deriving from it their inspiration, doubtless vastly exceeds that of all other books combined. Indeed, the ancient classics and the pure mathematics are nearly all we have wholly unaffected by the influence of the Bible. It permeates our literature, tinges our science, pervades our arts, affects our laws, moulds our manners. It is the most ancient and venerable monument of the past, the most powerful agency in the present, and gives promise of still more extensive and pervading influence over the future. While laws control our actions, and conscience our motives, this, by going back of both action and motive, moulds that secret heart-faith which is the fountain from whence flow our motives, conscience, manners, laws, and other forms of outward life. As the foundation in part of all Catholicism, and wholly of all Protestant faith, except so far as human passions and interest have obscured its teaching, and as a sort of atmospheric influence by reason of its omnipresence over all non-Christians in Christian countries, it is as impossible to estimate its influence as to count the stars from gleaming Sirius to the fading nebulae. To multiply its copies has been in all ages a work of both piety and profit, and to restore a purer text, after these repeated copyings have introduced errors, has in all ages formed the life-long labor of a few of the learned and pious. Like the coral insect, the enduring structure to which they added the increment of their life's toil and passed away has become the eternal monument of their usefulness. The revival of printing gave the world in succession ten translations of the Bible into English, each of which, improved on, and for the time superseded, its predecessors. The last, or King James' version, was one of great, and then unrivalled merit. It has commanded the assent of Protestants speaking the English tongue so long that it now has their reverence. The appearance of a competitor with the common version is from the importance of the Book itself socially and religiously an event worthy of impartial comment, not only from the religious, but the secular press.

This fact that an association organized mainly for the purpose of revising the present translation of the Bible, has been sustained for fifteen years by voluntary contribution, with an income of from twenty to forty thousand dollars per annum, is proof that a considerable interest is felt in the subject of Bible revision, underlying which there must be an equally extensive belief that the present translation in use is defective, that the means exist of making it more nearly perfect, and that the duty is imposed on those who thus contribute, to make it as perfect as may be. The American Bible Union, which puts forth this revised translation of the New Testament, was formed, it is well known, by a seceding minority of the American and Foreign Bible Society, owing to the refusal of the parent society to translate the word *Baptizein* into the English language. The parent society had translated it into the Burman, German and other languages, but refused to translate instead of *transfer* it into the English. The word baptize has been so long adopted from the Greek into the English language, and its meaning is so capable of being definitely proven, that the good taste of seeking to have it translated by an English word of unequivocal meaning was much questioned by Baptists, whose very name as a denomination, its translation would logically take away; of course the project found little favor from the denominations opposed to immersion. The translation of the word *baptizein*, however, bears the same relation to the work of revision as the stamp-tax does to the American Revolution. It was the slight occasion, but by no means furnishes the argument for the movement. On the contrary, many earnest friends of a revised translation of the Bible are opposed to the translation of the word in question, but prefer the continued use of the Anglicized Greek word *baptize*, which centuries of use have made sufficiently English.

The following are the main points made by the friends of a new translation:

1. The common English version was issued in 1611. The English language has since then undergone great changes, inasmuch as no book of that date could now be read without a vocabulary. Some words have utterly passed out of use, and are never met with except in the Bible, and when read there, are not understood. Thus "wist" occurs thirteen times; "wot" is used eleven times. "We do you to wit" fails to convey the idea which it once did—"We make known to you." The latter is therefore substituted for it in the revision. "Daysman" for umpire or judge. "Trow" for think. "Leasing" for lying—"earing" for plunging—"sod" and "sodden" for boiling—"eschew" for shun—"wench" for servant maid—"bruit" for rumor, purtenance, ravin, taches, chode, muniton—"wax" for become, dureth, minish, garner—"stricken" for advanced, cracknels, bested, bray, albeit, astoned, magnifical, and other words could readily be exchanged for terms familiar to the modern reader. Sometimes these words, though retained in the language, have so changed their meanings as to convey erroneous ideas. Thus "conversation" used eighteen times in the King James' version, in no instance signifies the talking of persons with each other, which is a meaning it has acquired since 1611, and is now its only meaning. Thus Paul is made to say, "our conversation is in heaven." The origi-

nal asserts "our citizenship is in heaven." So the word "prevent" then meant "to come before or precede," now it means "to hinder." As the version now stands, David declares to God, "My prayer shall prevent thee;"—"I prevented the dawning of the morning." The original says, "My prayer shall come before thee;"—"I anticipated the dawning of the morning." The word passion formerly meant suffering, now we use it in an entirely different sense. So list for wish, tale for number, "all to" for completely. Quick now means, except in the Scriptures "in haste." There it means "living."

To be continued.

SPIRIT OF THE AGE.

The *Israelite*, a Jewish paper, thus speaks on this subject. A fierce and desperate conflict, according to its idea is before the world, and to break upon us at no distant day:

The question arises, who is better acquainted with the spirit of the age, the press, the men at the head of the various governments, the men of letters, or the Bishops and the Pope, who have their agents and sub-agents in every village and hamlet, and possess the means of learning the very sentiments of the hearts of hundred millions of Catholic people? This is, indeed, a grave question, one which concerns every philanthropist and especially every liberal and enlightened man; for the question is, in whose hands are the destinies of the age, in those of the enlightened and liberal portion of society, or in the hands of the friends of absolutism, hierarchical superiority and the sovereignty of Church dogmas, or the dicta of reason? Yes, the question is, who shall form the spirit of the age, the dogmas and their believers, or reason and its votaries? The enlightened world says, we are the tenor, we govern the world, we make the spirit of the age; while the Bishops and the Pope appear to think that the destinies of society rest in their hands, and they can make front against the entire host of modern ideas.

We must also take into consideration that with the progress of liberal ideas, the power of the Church steadily decreased, and with like the authority and influence of legitimate princes and rulers, as they call themselves, the power and wealth of the nobility uniformly declined, so that the interests of the Church, the priest, the prince and the nobleman are identical and inseparable. It is quite natural, therefore, that the condemnation of all ideas of progress and liberality must meet with the hearty applause of all priests, legitimate princes, nobleman and friends, although they might lack the moral courage to say so, or even might lack the confidence in their ability to change the status. They see the Republican ideas growing and gathering strength and vigor with every passing day almost, they see them dig the grave for the whole crew, and daily the grave grows wider and deeper. They know well how the holiness and reverence of the childlike belief of nations surrounded and protected them and their interests, and how this sentiment was fastened and nursed by the Church, so that her own interests became subservient to those of the rulers. And knowing this, must they not wish to restore the old status, when the childlike belief of the nations rendered them pliable and soft, and taught them submission and patience? And knowing this, must they not applaud the doctrines of the Encyclical letter, or rather were they not the instigators thereof, and will they not make every attempt in their power to impress them on the physiognomy of society?

Who understands the spirit of the age best, the Church, priest, prince and nobleman, or the enlightened portion of the community? This is the first part of the question, and the completing part is, who has the most power, the deepest roots in society, the Church, priest, prince, and nobleman or their traditions, or the spirit of progress with its science and liberty? This appears to be the real question, and a fierce combat is not very distant, the two sides will have to measure strength. It will be tried which side has the best knowledge of the spirit of the age.

It is too late, we might tell the Pope and his legions, during four centuries you have been unable to arrest the spirit of progress, you could not do it when it was in its infancy and weakness; you certainly cannot overcome it now in its age of manhood and strength. But then the Pope might justly tell us that the spirit of the age was often arrested, checked and thrown back a considerable distance, which might be done again successfully, if that spirit even could not be killed. He might tell us, you are mistaken, your ideas of enlightenment, progress and liberty are not all the spirit of the age, I will show you that my doctrines take better than yours. He might tell us that the spirit of the age is still a tender, pliable lad, that might be trained and drilled at pleasure, and he could cite many substantial facts in proof of his assertions. Advance any absurdity, and you will find many admirers, they will be as numerous as your absurdity is absurd; advocate plain reason and you will make as many enemies as your reason is clear, and your arguments irresistible. Of course, these admirers and these enemies are only momentary, but they are. The spirit of progress then may be arrested momentarily and thrown back at that moment for a century probably.

Look out for a fierce and fanatic combat, we say, the Pope knows what he is about; he knows himself backed by the priests, princes and nobleman, or rather by the whole aristocracy. Look out, there are breakers ahead. There is peace now in Europe, a proper time for fortifying the Churches and thrones against the encroachments of modern ideas and the dissolving acid of the spirit of progress. The liberality of potentates is not very reliable; they are so, because they must be, any chance to return to absolutism will be welcome to them. It is foolish even to trust in Louis Napoleon, who, if the European powers grant him the protection of his dynasty against the spasmodic convulsions of France, nobody can tell what he will do. Trust in yourselves and the justice of your cause.

JERUSALEM TO BE SUPPLIED WITH WATER.

One of the great wants of Jerusalem, is a plentiful supply of water. We learn from the *Revised* that a society has now been formed to accomplish this purpose. The following extracts will be read with interest:

The water supply and drainage of Jerusalem form the subject of a recent able work by John Chitty, Civil Engineer, D. C. L., &c., of which an interesting resume was read before the Syro-Egyptian Society last Third Month. In it the writer showed how, at a very moderate outlay, the city might be efficiently drained and supplied with water. The Jerusalem Water Relief Society, has been formed to give effect to Dr. Chitty's recommendations. It consists of Jews and Christians without regard to sect, creed, or nationality. Among its patrons are Lord Shaftesbury and Sir R. Murdochson, and "the Rev." John Mills is its honorary Secretary. We shall be truly glad to learn that the sum required to construct the most essential works, about £8500, has been raised. We extract the following from Dr. Chitty's paper before referred to:

"The rainy season at Jerusalem commences about the middle of October and usually terminates about the middle of April, after which no rain falls, except an occasional shower during the month of May. Hydrometric registers, quoted in Beardmore's tables, show particulars of the rain-fall in the district during twelve years. The annual depth of rain is no less than 65 inches. In one of the years recorded it amounted to 104 inches, and on no occasion was it less than 29 1-5 inches. Dr. Barclay's observations confirm the statement."

After describing the works necessary for effectual drainage and water-supply, Dr. Chitty adds:—

"In the performance of these works, especially in the sinking of the main sewer, not far from the cloisters of the Temple wall, in the 'valley of slaughter,' where cities lie on cities, and ruins over ruins—fifty feet, sixty feet in depth—what relics of the Jewish monarchy, what interesting antiquities might not be discovered! Perhaps priceless manuscripts, containing a fuller account of our race, . . . or of the Jews, that wondrous nation. . . . The execution of this work would, I might almost say, infallibly lead to the discovery of one of the most important relics of the original Temple which we can now expect to find—the piers and foundations of that magnificent bridge which Solomon built across the Tyropoon, this ascent by which he went up into the house of the Lord," mentioned in 2d Chronicles, which, together with this house that he had built, and other objects of splendor, caused such astonishment in the Queen of Sheba that there was no spirit in her. . . . For the discovery of the 'springing' of the arch of the eastern abutment of this bridge we are indebted to Dr. Robinson; but the abutment itself, which formed part of the Temple wall, is buried in the ground, beneath the detritus and ruins of many Jerusalem. . . . Part of the first arch still remains protruding from the Haram wall. It consists of three courses of immense stones, one stone being 24 feet in length and another 30, and measuring from a photograph, each of them is about 9 feet height. It may well be asked, why were not these arch stones, which projected in such a conspicuous manner, discovered long before Dr. Robinson's visit? The answer is simply this—From a distance their real nature is not easily discernible, and, till lately, none but Moslems, true believers, were permitted to approach the wall of the 'noble sanctuary,' for that is the meaning of the appellation, *el-Haram-esh-Sherif*, save at one spot, where the Jews, upon payment of a tribute, are and have been for a number of years allowed to draw near and kiss the stones of their ancient temple and mourn over its fall; hence the name it bears, the Jews' Wailing Place. I have seen tears rolling down the poor creatures' eyes as they loudly and vehemently chanted their hymns, during the time shaking their bodies vehemently, (for what purpose I cannot tell), and then pressing their lips and bosoms to the hallowed great stones in the wall. It painfully called to memory the words of the Psalmist, 'Thy servants take pleasure in her stones, and favor the dust thereof;' and nothing more than a few stones and the very dust now remain to them. . . . The bridge (*Gerupha*) is often incidentally mentioned by Josephus. It was either upon this very abutment, or near it, that Titus, having captured the Temple, stood to hold a parley with the Jews in their last extremity; speaking to them across the Tyropoon—for they still retained possession of the 'Upper City' or modern Zion—and entreating of those that were left, to spare him the necessity of committing further carnage, by laying down their arms and submitting to his standard. I must own that I was never in my life so greatly affected with compassion and awe as when wandering over the foundations of that Tyropoon bridge, amidst a jungle of gigantic cactus overtopping my head, and within a stone's throw of the Jew's Wailing Place!"

The London Friend.

Everybody read this. Ed.

ATTRACTIVE PREACHING.

For years past the desires of many of the congregations of Methodism have been set upon a sort of preaching which has not been the best for creating or building up a living Church of Christ. They have desired what has been called, but has very seldom really been, "intellectual preaching," and again they have sought for that sort of inflated and sonorous preparation which is often absurdly described as "splendid preaching." That people who wish to go to public worship regularly, but have no idea of going through anything so serious, or earnest, or "disagreeable" as the conviction of sin, or thorough repentance, or sound conversion—what old-fashioned divines would call "the pangs of the new birth"—should desire, at their weekly sittings in the chapel, to be pleased and entertained, is only natural. To be interested and somewhat excited, without being too painfully or humbly searched, too closely dealt with, too pointedly arraigned, too alarm-

ingly and individually closed with in a conscience grapple, this is what they demand. A little thought, a good deal of painting, any amount of pathos which does not come too close home, even a terrible pageant, at a distance, and with which no voice comes, crying, *Thou art the man!* no hand-writing on the wall which individualizes the guilt and the fear,—such elements as these go to make up the ideal for many people of a very desirable and "popular" preacher. According to the demand, can hardly fail in some degree to be the supply. That it has not been more largely forthcoming is owing to the good measure of godly fidelity which has prevented a greater conformity to prevailing tastes on the part of the preachers. It is never to be forgotten that a regular chapel-going people, who remain indifferent to spiritual religion, are the least likely to relish the preaching they most need; and that in proportion as the element of middle class worldliness prevails in Methodist societies and congregations, the demand is likely to be for a style of preaching characterized by intellectual pretension rather than power, by show and blazon rather than by taste or true beauty, by gaudiness and glare and tinsel, rather than by fidelity or true Christian and soul-moving eloquence. We need more in Methodist of earnest, natural, home-coming pulpit discourse, which flows out of the full and prayer-enkindled meditations of a soul familiar with sacred studies, mighty in the Scriptures, steeped in evangelical love and pity, on fire with a passion for preaching Christ's truth and gospel, and for saving the souls of men. In the pulpit the closely compact essay and the highly wrought rhetorical display are equally out of place. The best preachers of the Church of England never offend by producing such compositions there, and yet there are few better preachers in England. They but seldom even read now a days, and they read less and less, while they never indulge in mere finery or in sounding verbiage.

Not a word have we to say against true eloquence. Of this there cannot be too much, duly associated with clear and impressive exposition. Words cannot be too burning, so they come straight and true from the heart; sentences cannot be too clear and strong. The preacher's sayings should often flash like the lightning, and cleave the soul like a sword; and in the passion of his melting pity, or of his flaming love and zeal, to win and save souls, his passages of remonstrance and entreaty may well now wail with the tenderest pathos, and now rush like a torrent. But in all this the hearers should not feel that they are pleased, and are looking at each other with delight; consciousness of pleasure, the exercise of critical judgment on what is spoken, should be lost in a profound inward impression, and all thought of those around, in the sense of God above.

But yet a more subtle and not less injurious error often falls into by truly good people is the idea that a church is to be built up mainly, primarily through attractive preaching and the consequent filling of the sanctuary with crowded hearers. No doubt to fill the chapels is a great point, but the real and right way to build up and increase a Christian Church is by the influence and activity in daily life, and in enterprises of holy charity, of the Christian Church itself. He is the best minister who is instrumental in infusing the most earnest, active, intelligent, practical Christianity into the souls of his people at large. In the end he will be the means not only of saving more souls, but of permanently gaining more hearers, than any other to his church or chapel. No preaching, however truly beautiful, eloquent, or attractive, will avail to resuscitate a languishing church, or to make it operate powerfully upon the unconverted, unchristian population amidst which it is placed, so long as the members of the church continue to look to the attraction and eloquence of the pulpit as the one great and direct means of converting the people, instead of their own personal Christianity and individual devotedness to Christ and to the good of their fellow-men.—*London Watchman.*

GEMS FOR CHRISTIAN MINISTERS.

"For my own part, I would rather draw one single penitential tear from an obdurate sinner than charm a court."—*Gisbert.*

"Enticing words of man's wisdom debase your matter. Gold needs not to be painted."—*M. Henry.*

"True prophets, in the delivery of their message, fear none but God, and dare say anything that God commands."—*Ep. Kerr.*

"Keep the end of your ministry constant in view, and I will engage that you will always preach practically."—*Gisbert.*

"Were I more humble, I should go on comfortably in my work."—*Boston.*

"I observe in my mind a sinful anxiety to preach well, rather than a holy anxiety to preach usefully."—*Hinton.*

"A sermon that has more head infused into it than heart, will not come home with efficacy to the hearers."—*Cecil.*

"I see that spirituality of mind is the main qualification for the work of the ministry."—*Urquhart.*

"Let usefulness, usefulness to the souls of men, be your grand and perpetual aim."—*Dr. H. F. Bender.*

"Let us aim in every sermon to please God, and profit our people; to do them good, rather than gain applause."—*Mason.*

THE NAKED TRUTH.

We cut the following from the *Pittsburg Christian Advocate*, and we commend it for its plain statement of important facts:

FRESH TRUTHS.—Everything within the last few years has certainly shown us that a deeper tone of divine truth in all who profess to hold that truth is needed to meet the growing corruption of religion, and the infidelity and lawlessness which casts off all religion. God's own light, as given in his word, must be more and more our guide through the darkness and conflict of these days. We are assured also that "when the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." We may expect, therefore, fresh

truth to shine out from the sacred volume. The word of prophecy in general, and especially the hope of the Lord's coming, is as a "light shining in a dark place."

The Advent Herald.

TUESDAY, APRIL 11, 1865.

JOSIAH LITCH, EDITOR.

THE REIGN OF GOD.

When John sent his disciples to Jesus to ask him art thou he that should come, or do we look for another, after he had answered and sent them away, Jesus said concerning John, "Among them that are born of women, there hath not risen a greater than John the Baptist, notwithstanding he that is least in the kingdom of heaven is greater than he. And from the days of John the Baptist until now, the kingdom of heaven suffereth violence and the violent take it by force." Matt. 11: 11, 12.

Of all the strange perversions to which the phrase, "kingdom of heaven" has been subjected, none excels the singular use made of this passage. The kingdom of heaven is made to mean the saving grace of God, and the "violence" to consist in certain mental and physical contortions and violent exercises to which seekers of that grace should subject themselves in laying hold of it. The amount of fanaticism evoked by this idea, is incalculable. Just as though the salvation of the gospel was an object of pursuit, of which God has the keeping and will only bestow it on the victor after the most violent struggles and importunate pleadings. Whereas, Christ represents the bestowment of this great salvation to be on the simple condition of believing in him. "As many as received him, to them gave he power to become the sons of God, even to them that believe on his name; which are born not of the blood, nor of the will of the flesh, nor of man, but of God." John 1: 12, 13. It is ceasing from a resistance against Christ, and receiving him by faith as the Messiah of the Scriptures; and he will do the rest.

"Come unto me all ye that are weary and heavy laden, and I will give you rest."

"Every one that seeth the Son and believeth on him should have everlasting life."

"Whosoever believeth that Jesus is the Christ, is born of God."

"If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved."

What is there of violence in all these representations of the manner of becoming Christians? Not the first intimation of it. And these are a fair sample of all the rest of the Bible on the subject. "By grace are ye saved through faith, and that not of yourself, it is the gift of God. Not of works lest any man should boast."

The violence inculcated in the exposition we have just considered, is a departure from the simplicity of the gospel. And the prophets were equally plain in their calls. "Look unto me all ye ends of the earth and be ye saved, for I am God, and besides me there is none else."

But if it does not mean that we must seek salvation by fearful struggles and violence, what does the text mean? We reply, it means that from the days of John the Baptist until the time Christ was speaking the kingdom of heaven was proclaimed, as he said, Luke 16: 16. But it had not been received, but rather resisted with violence. The Greek verb here rendered "suffereth violence" is *biazetai*. In Luke 16: 16, "*biazetai*" is rendered *presseth, eis—against it*. This preposition is used Matt. 18: 15, and rendered *against*. "If thy brother sin *eis—against thee*," &c.

The following reading would express the idea we wish to convey. "The kingdom of heaven presseth, and the violent seize it" as a wild beast seizes his prey. If *presseth* is a correct rendering of *biazetai* in Luke, it cannot be objected to here.

John the Baptist had pressed the kingdom of God upon them. "Repent, for the kingdom of God is at hand." Then came Jesus, saying, "The time is fulfilled, the kingdom of God is at hand; repent ye and believe the gospel." The twelve had been sent to press the same message. But the violent seized the king, people and territory, and defeated the establishment of the kingdom; and to this day hold the people and territory under their power.

"He that is least in the kingdom of heaven is greater than he." John was the greatest man up to that time who had ever lived. But under the Messiah's kindly rule, whether it were established at his first or second advent, the least of all its subjects would be greater than John. It is not true; it never was, and never will be true that the least Christian in the Church of this dispensation is greater than any who ever lived under the Old Testament dispensation. The converted Hottentot or Esquimaux is not greater in knowledge of Divine things or enjoyment of God's presence, or grace than Enoch, Abraham, Moses, Samuel, David, Isaiah, or Daniel. But whoever is so happy as to have the Messiah for his King, and lives under his administration, will be infinitely more exalted and blest than even the greatest among men who ever lived before. Thus it is evident it refers to the personal appearance and reign of Christ as proclaimed from the days of John, saying, "The kingdom of heaven is at hand."

SIGMA'S ARTICLE.

We invite special attention to an article on the first page concerning the 2300 evenings and mornings. There is a vast amount of writing and talk on this period which to our mind does not meet the case. We have never yet seen any application of that text since 1844, passed which would extend it into the future as a symbolic period, that has appeared to us at all satisfactory. We have therefore inclined to the view which ends it at 1843; and to regard the great change which from that time came over the Jews and Jerusalem, as the evidence of the justification of the sanctuary. If such is not the fact, then some

view like the one we publish this week must be the true one.

HIT THE MARK.

"The *Liberator*"—the famous anti-slavery paper of this city—is to be discontinued at the end of the present year, which will complete its thirty-fifth volume. During this long period, or more than a generation of time, it has been edited by William Lloyd Garrison with much ability and a singular devotedness of purpose that has been rarely if ever equalled. He seems in the outset of his career to have aimed at a high mark—no less than the overthrow of slavery. His project, at that day, was no doubt thought exceedingly visionary and fanatical. But being a determined, earnest man, he persevered,—and finally hit the mark. Others helped him, it is true; but to him is due the honor of starting a crusade which has as certainly resulted in the destruction of slavery, as did Martin Luther's teachings in bringing about the Protestant Reformation. In either case we see the value of sincere, persistent effort. Fasten to a good cause with all your might, mind, and strength; then, death or victory, but no surrender.—*Investigator.*

The above remarks are so true, so just, that we copy them for the purpose of a comparison. But first;—no good cause ever suffered more from being misunderstood, slandered, and maligned by pretended friends, and open foes, than the anti-slavery cause. No set of men were ever considered more fanatical, visionary, and foolish, than anti-slavery men. Abolitionist, and abolitionism, were terms of scorn and derision. So strong were the prejudices of the community, that after the *Liberator* had been published more than a quarter of a century, if any man of political note—not identified with them—advocated any measure restricting slavery, he would preface it with the remark, "I am not an abolitionist." Indeed in the controversy for truth and righteousness in which they were engaged, many of their leaders suffered personal violence, presses were destroyed, and Lovejoy paid the forfeit of his life for daring to advocate the Scriptural truth "God made of one blood all the kindreds of the earth." And almost the entire partisan press of the country as they recorded these scenes of violence would add "Served him right." But in the midst of obloquy and scorn, the men who directed the great anti-slavery movement—conscious of the right, and daring to uphold it—fixed their eyes upon the mark, and although at times disheartened by misguided friends within, and bitter foes without; yet they wavered not, until at last they are permitted to hear the shout of victory, and witness one of the greatest reformations of this or any other age crowning their efforts. ABOLITIONISM! has come to be a title of honor, rather than a term of reproach. Garrison may rest upon his laurels.

The *Advent Herald* has been published about twenty-five years. Started originally for the purpose of advocating the doctrine of Christ's personal coming with the clouds of heaven,—now high at hand,—it has kept steadily on its way, not losing itself in the vagaries of mysticism on the one hand; nor turning aside to vain jangling, or questions that gender strife on the other. In advocating the faith of the Church in its purest ages, its supporters have met with the bitterest opposition. "ADVENTISM" has been a name of scorn and reproach. The attitude of the religious press toward the *Herald* has been very much like that of the political press toward the *Liberator*. But although misunderstood, and sometimes vilified and slandered by those without; though oftentimes betrayed, wounded, and torn, by false ones within; the evangelical Adventists have kept their eyes fixed on the mark. Their object is no less than to turn the eyes of the Church toward the Holy Coming One; and its supporters have inscribed on their banner "death or victory, but no surrender."

Its present Editor—among the first to advocate the unpopular doctrine of our Lord's personal return before the millennium—long since nailed his flag to the mast. Will not those who wait our Lord's returning—laying aside all party questions—like Aaron and Hur, stay up his hands in this final conflict? We may not expect to see ourselves triumphant in this present time—i. e., in the majority, but if faithful to the truth, we may expect some—perhaps many, may be turned from the ways of error by our efforts, and thus souls be saved, and a multitude of sins be hid. Though a little people we have a great work to perform, and God will hold us responsible for the doing it. Then brethren let us rally to the work. God will not let us labor in vain. Already much fruit is apparent. In every branch of the Christian Church, men, thinking men are embracing and teaching the truths we hold, and although they may be ashamed of our name—as men were ashamed of the name of abolitionist, (though they are proud of it now)—yet God has a glorious triumph in store for us by and bye. Then let us gird ourselves again for the conflict! renew our enlistment for the war! and never suffer ourselves to grow weary. We are permitted to mingle our voices with the exultant hosts who shall sing the song of triumph in Emmanuel's land. Then we may rest assured the Captain of Salvation will

"Own our worthless names
Ere his Father's throne be won
And in the New Jerusalem
Give out our names as a place."

A REFUGEE.

Bro. W. S. Moore, late of Cheraw, S. C., an old subscriber of the *Advent Herald* till the outbreak of the rebellion stopped it, has remained loyal to the old Union through these four dark years, suffering greatly for his adherence to the government, has now made his escape with Sherman's army and reached Goldsboro, N. C., where he finds himself stripped of everything, with not even a change of clothes for himself or family. He needs clothes and money. All who can are requested to send their donations to this office. He appeals to us for help, and we must respond at once.

"He that giveth to the poor leaveth to the Lord." Let us put ourselves in their place and act accordingly. Deeply do we sympathize with the bereaved, the sick, and the wounded, and dying, as the result of this fearful strife. It is a terrible sacrifice of life, health and property, with which our country has been rescued from destruction. But it would have been more terrible to have been ground down by those despots who not only made slavery the chief corner stone of their empire, who attempted to put padlocks on our lips and chain the press, that we should not plead the cause of those who had no helper.

And when Chief Justice Taney insulted heaven by ruling and making it the law of the land that the black man had no rights which the whites were bound to respect, God could endure no longer with such a nation as this without avenging the insult.

It has come upon us and the foul crime has been purged with blood and suffering. Happy will it be for us if we learn wisdom by the things we suffer.

Sheridan has captured Generals Ewell, Kershaw, Bealton, Corse, Du Barry, and Custus Lee, with several thousand prisoners, 14 cannon and several caissons, up to April 9th. President Lincoln visited Richmond and held a public and enthusiastic reception in the mansion of Ex-president Davis of the so called confederacy. News so wonderful and in so rapid succession, comes upon us almost every hour, that we are unable to determine the present state of things.

TRIUMPHANT AT LAST.

In our last we announced the glad tidings that Richmond was ours; that Gen. Weitzel, with his corps entered the city at a quarter past eight Monday morning, April 3d. This news has been fully confirmed, and also that Petersburg fell the same day, and the rebel army and government fled. Lee's army was pursued and cut off in its flight, and has been met and conquered. Sheridan is the hero of the hour, and to him, under God, is due the honor of gaining these great results. The power of the Confederacy is broken, and peace must soon return. "Thanksgiving unto the Lord."

THE ECLECTIC AND UNIVERSITY MEDICAL AND SURGICAL JOURNAL OF PHILADELPHIA for April is received; and as usual it is filled with able and useful articles.

See John H. Pray and Sons' Advertisement in another column. They offer excellent Brussels carpets at \$2.50 per yard.

News of the Week.

WAR NEWS.

MONDAY MORNING.

Gen. Lee has surrendered his whole army to Gen. Grant, the news of which has produced a universal burst of enthusiasm all over the country. The following is the official correspondence and conditions of surrender.

Headquarters Armies of the United States, 430 P. M., April 9.

Hon. Edwin M. Stanton, Secretary of War: General Lee surrendered the army of Northern Virginia this afternoon upon the terms proposed by myself. The accompanying additional correspondence will show the conditions fully.

U. S. GRANT, Lieut. General, April 9th, 1865.

General—I received your note of this morning on the picket line whither I had come to meet you and ascertain what terms were embraced in your proposition of yesterday with reference to the surrender of this army. I now request an interview in accordance with the offer contained in your letter of yesterday for that purpose.

Very respectfully,
Your obedient servant,
R. E. LEE, General.

To Lieutenant General Grant, Commanding United States Armies:

April 9th, 1865.

GENERAL R. E. LEE, Commanding Confederate States Armies:

Your note of this date is but this moment (11:50 A. M.) received, in consequence of my having passed from the Richmond and Lynchburg road. I am at this writing about four miles west of Walter's Church, and will push forward to the front for the purpose of meeting you. Notice sent to me on this road where you wish the interview to take place, will meet me.

Very respectfully,
Your obedient servant,
U. S. GRANT, Lieutenant General.

Appomattox Court House, April 9, 1865.

Gen. R. E. Lee, Commanding C. S. A.

In accordance with the substance of my letter to you of the 8th inst, I propose to receive the surrender of the Army of Northern Virginia on the following terms, to wit:

Rolls of all the officers and men to be made in duplicate, one copy to be given to an officer designated by me, the other to be retained by such officers as you may designate. Officers to give their individual parole not to take up arms against the government of the United States until properly exchanged, and each company or regimental commander sign a like parole for the men of their commands. The arms, artillery and public property to be paraded and stacked and turned over to officers appointed by me to receive them. This will not embrace the side arms of the officers nor their private horses or baggage. This done, each officer and man will be allowed to return to their homes, not to be disturbed by the United States authority so long as they observe their parole and the laws in force where they may reside.

Very respectfully,
U. S. GRANT, Lieut. General.

Headquarters, Army Northern Virginia, April 9th 1865.

Lieutenant General U. S. Grant, Commanding United States Armies:

General—I have received your letter of this date containing the terms of surrender of the army of Northern Virginia as proposed by you. As they are substantially the same as those expressed in your letter of the 8th inst., they are accepted. I will proceed to designate the proper officers to carry the stip-

ulation into effect. Very respectfully,
Your obedient servant,
R. E. LEE, General.

War Department, Washington, April 9, 1865.

Lieut. General Grant:—Thanks be to Almighty God for the great victory which He has this day crowned you and the gallant armies under your command. The thanks of this Department and of the Government and of the people of the United States, their reverence and honor, have been deserved and will be tendered to you and the brave and gallant officers and soldiers of your army for all time. EDWIN M. STANTON, Secretary of War.

Correspondence.

The following from a private letter from Bro. J. L. Clapp, will be read with interest. It is an expression of the feelings of an old pilgrim as he draws near home:

Dear Bro. Litch:—My health is no better, and I have but little hope that it will be. It has been gradually coming upon me for more than twenty years, caused at first, I suppose by severe mental labor, when I first received the Advent doctrine, causing cold feet and hot head, then costiveness and derangement of the bowels, now pain in the sides, more on the left; head also troublesome, so that I am obliged to quit using my mental powers, and weakness prevents the use of my physical powers, so that I am inclined to think that my labors are almost ended, and my only hope of renewed life and vigor is in Jesus, the Great Physician, who has a remedy for all our ills. When will he come and deliver us? This hope is cheering and buoy up my spirits while suffering pain and debility. Am I like a tree, old and decaying, and finally go back to dust. Did God make me for that end? My whole being says no, my hope says no, the Bible, God's revelation to man, says no. I will therefore hope in Jesus, that because he lives, I shall live also, and be cured of the sting of death, which is sin. But I must stop; my head says so, so I bid you God speed in proclaiming the coming of Jesus. Yours in the blessed hope.

J. L. CLAPP.
Homer, N. Y., March 30, 1865.

Obituary.

CATHERINE E. HARRINGTON.

Fell asleep in Jesus, March 18th, 1865, Catherine E., wife of Daniel W. Harrington, of Harrison, N. J., and daughter of the late George Carter of Newark, N. J., in the 39th year of her age.

Sister H. was a firm believer in the Advent doctrine, and for many years was a member of the Advent Mission (now Messiah's) Church of New York city. She manifested her interest in the church by her presence at the meetings whenever it was in her power to attend, and in contributing liberally and promptly of her means for its support. About two years since the family moved to Harrison, N. J. There being no Advent meetings there, they attended the Episcopal church, but our sister never lost the spirit of the Advent faith, but let her light shine by telling her neighbors and friends around her of the hope which she cherished. Thus she lived and maintained a consistent Christian character until her death. Her disease was dropsy on the heart. She took medicine to relieve her distress and give her sleep, and while sitting up in her bed, leaning back upon her pillow she fell into a sleep, but never again awoke, the nurse discovering that she had ceased to breathe. Thus peacefully she fell.

"Asleep in Jesus, blessed sleep,
From which none ever wake to weep,
A calm and undisturbed repose,
Unbroken by the dread of foes."

It was my privilege to be present at her funeral, and after the Episcopal service was read by the minister of the place, I was, at the request of Bro. H., called upon (as a representative of the Advent people) to speak of her Christian character and of her hope of seeing Jesus, and of being made like him at the resurrection of the just; at the close of which the officiating clergyman made some very interesting statements relative to the character she bore, and of the favorable impressions he had received while in conversation with her during his pastoral visits, and stated that while listening to her remarks, he had often derived more comfort and satisfaction than he felt himself able to impart to her.

In her death our brother has lost a kind and faithful companion, but he sorrows not as those who have no hope, believing that soon he will see her again in the morning of the resurrection. She leaves two children, a little boy about three years old, and a babe three days old. That God may sustain and comfort our brother in this hour of loneliness and sorrow, is my sincere prayer.

A. H. BROWN.

We have enjoyed an intimate acquaintance with our departed sister for about eighteen years past, and can bear our testimony to the correctness of all that is said of her in the foregoing obituary, and we deeply sympathize with our bereaved brother.

WM. A. HIPPLE.

Died of typhoid fever, at the "Sickle Barracks," Branch of the 2d Division Hospital at Alexandria, Va., on the 27th of Oct., 1864, Wm. A., son of Lawrence and Sarah Hipple, aged twenty years and nine months. He, in company with his older brother, J. H., enlisted in the U. S. service on the 18th of August. Being of a somewhat delicate constitution, and never accustomed to exposure, he soon contracted cold, and in less than two months became a victim of the disease which ended his mortal career. His remains were embalmed, brought to his home in Perry Co., Pa., and respectfully interred.

His brother O. F. was with him ten days before he died, during which he frequently conversed with him, though at times he was delirious and unable to talk on any subject, but the whole burden of his mind was to be at his post and on duty. He never made a profession of religion, though he once earnestly and diligently sought the Lord, but

was not fully satisfied of his acceptance; yet before he died he seemed to leave evidence of going to be at rest. In regard to his personal qualifications we cannot better define them than they are defined by his Captain, in a letter to his parents, from which we make the following extract:

"From what I learn, your son Franklin was with him, and can therefore give you more information than I can as to his last hours. But I cannot forbear to write and express to you the lively feelings of emotion which move myself and comrades at the loss of your son, whom we all regarded as a model young man. As his commanding officer, and one who was intimately acquainted with him since he has been in my company, I must say I have no man whom I esteemed more highly, none who was more of the steady, sober, honest, gentlemanly, and obedient soldier. He was intelligent, a thorough Republican in politics, always cheerful and kind to his messmates. He never disobeyed or demurred at an order, but always performed any duty assigned him with an alacrity very commendable."

What was said of him as a soldier can with equal verity be remarked of him as a son, brother, and friend. But he has left us to mourn his untimely death. May God sanctify the affliction to the benefit of all.

Farewell, brother William, we've laid thee away,
Where nought shall disturb thy sweet rest.
Till the dawn of that morning when Jesus shall say,
Come and join with the ransomed and blest.

May we meet in the land where sad wars were never done,
Where partings and sighs are unknown,
There to mingle our voices with angelic choirs,
In praising God round his bright throne.

M. E. H.

MRS. FRANCES E. FITTS.

Mrs. Frances E. Fitts departed this life, of pulmonary disease, at her residence in New Haven, Vt., Feb. 21, 1865, aged 32 years.

The subject of this notice, at the age of two years, was the youngest of three orphan children, left by Geo. and Charlotte Richards of Georgia, Vt. Frances was a mild and loving child, and attracted the attention of Horatio and Olive Goodrich, worthy members of the Baptist order, who adopted her, and she was united to them as a daughter, marrying from their pleasant home, and holding her place in their affections until she died.

About nine years ago sister Fitts experienced hope in Christ, became a child of grace, was baptized by Elder D. Bosworth, and received into connection with the Brookville Advent church, where she held full membership at the time of her decease.

My acquaintance with the departed was but one short year, and during many pastoral visits I ever found sister Fitts ready and anxious for the word of solace and prayer, and none who were privileged to attend them can ever forget the "Saturday night prayer meetings," held at the home of our departed sister in Christ. Often would she say: "Prayer calms my mind, and makes me stronger," but her years of prayer, and of physical weakness are ended, and we have laid her away, "sleeping in Jesus."

Bro. Wm. Fitts, husband of the departed, whose eyes have been darkened these years, and his four dear children, need, and experience the support afforded by prayer; they sorrow indeed, but not as those without hope. May kind neighbors, and sympathizing friends continue their welcome ministrations to this doubly afflicted family, until the God of providence and grace shall say "Well done, good and faithful."

F. GUNNER.

REVENGE AND FORGIVENESS.

A certain waggoner at one time found himself in great difficulty. He could get his team no further. In his distress he appealed for help to another waggoner who came along at the time. The latter declined helping his neighbor, and selfishly passed on with his team. Some time afterward he found himself in a strait similar to that in which the first was involved. It was now his turn to ask for help. The first waggoner declined, lest him to get out of his difficulty as best he could, and so had his revenge. The world would say, "served him right." Religion would point out "a more excellent way."

A certain traveler called at a large and comfortable mansion, and asked permission to remain for the night, as there were no inns in the neighborhood. The desired hospitality was positively and persistently refused. The owner of the mansion was himself, in after years, a traveler in a strange land. His carriage broke, and his journey was interrupted. A gentleman who resided near the place where the accident occurred, took the family to his home, and entertained them till the carriage was repaired, and the journey could be resumed. On being offered a remuneration for his kindness, the gentleman said to the befriended traveler, "I am the man whom you once turned away from your door. All the remuneration I ask, is, that you never again deny shelter and refreshment to one who seeks it at your hands." The traveler received a lesson of love, and went away with "coals of fire on his head."

THE MOCKER'S JUDGMENT.

Not many miles from the place where the writer once lived, there was a young man of comely person, who seemed to breathe the element of perpetual burlesque and mockery—everybody was mocked or mimicked;—especially the deformed. He had a scurrilous remark for every passer-by; or the little "white" depreciating "laugh," so peculiar to the face of disdainful triflers. On one occasion he said of a deformed person, what is not fit to be written—it was, however, to the effect "that this deformed man had not been born in this world; that God had not made him, but that Satan had dropped him somewhere in his flight!" This jibber-jabber, and his wife, it seems, had imbibed the same spirit with himself. By and by they became parents; and a few years found them with a family of nine children. But sad to relate, every child was deformed! Some deformed in the feet, some in the face, &c., and some born in a state of idiocy. One in particular, whose deformity was distressing, had to have a surgical operation performed on it when

only a few days in this world. This scoffing of humanity—who it appears, was so judged for his profane judgment—came occasionally to the church, where I worshipped; and, in after days, he dropped his bitter tears of repentance in the presence of my own venerable minister—when it was too late for his posterity—not, I trust, for his own soul.

The facts were well known in the district of country in which he lived; and there are those now living in my own household who can testify to what I have here written for a warning to others.

Ah! verily, there is a God who worketh wondrously, and who will not suffer scoffers to mock his works, or trifle with his word or wisdom with impunity. Beware, my young friend, of the manner in which you look upon, or speak of your deformed fellow-creature. Consider "who maketh thee to differ?" and "stand in awe and sin not." Never make light of the afflictions, or trifle with the misfortunes, or mock at the deformities of others, lest the Lord should "vex you in his sore displeasure," and "laugh at your calamities, and mock when your fear cometh."—*Sower.*

SAYINGS FROM DR. NEVINS.

Youth is the period of greatest interest, because it is the period of decision. What life is to immortality, youth is to life.

In the whole term of human life, there is but one flood tide. It commences its flow early. It reaches its height in youth. Happy they by whom it is taken, and the bark of the soul borne by it to a haven of safety. But if not taken, all after that is ebb.

The ruin of very many has been owing to the currency of the sentiment, that young people must be permitted to sow their wild oats. Parents have thoughtlessly admitted the correctness of the sentiment; and have consequently indulged their children in follies and sins, from the power of which they were never after able to rescue them.

This world is to heaven, what the inn upon the road is to the home at the end of it.

Grace is the infancy of glory—glory the maturity of grace.

The penalty of neglecting the Gospel shall never exhaust its pain upon the soul.

There is as much in the Bible to prove that all men will go to hell, as that all will go to heaven. It is written with the pen of HEAVEN that there is a HELL.

If I could find any way of answering God for one of a thousand, I think I should have found a way of answering for the whole thousand.

One allowed sin is certainly fatal as a thousand.

The amount of the Christianity of some is, that they are willing Christ should do them all the good in his power, and they are willing to obey him in so far as it falls in with their convenience.

None are so cruel as enraged ecclesiastics. Better appear before Pilate than Caiaphas. Our feelings and actions are evidently according to our belief.

Some parents and masters never commend. It is all reproof and censure. They seem to take notice only of faults. What a different example Christ sets in his epistles to the churches. Rev. 2d and 3d chapters.

A man's conscience is sometimes too strong for his creed.

Happiness depends not upon our possessions but upon our dispositions. When contending for the doctrine of Christianity, let us not forget its spirit.

Sin is washed away in baptism, in the same sense that Christ's flesh is eaten and his blood drunk in the Lord's Supper.

That assurance which sin will not damp, is not worth a straw.

We must not employ all our time in whetting the scythe.

They are only kings who rule themselves. The hardened sinner speaks of original sin as an excuse for actual sin; but the penitent sinner regards it as only an aggravation.

We confess our faults in the plural, and deny them in the singular.

MAXIMILIAN.

But the most troublesome question before Maximilian is neither the foreign question nor the political aspects of the domestic question, but the religious complications which have sprung up between the Mexican Church and the throne. The policy heretofore indicated by the Emperor with regard to the estates of the Church strongly savored of the liberal principles formerly proposed by Comonfort and Juarez. Those principles looked to the sequestration to the State of the Church property, and granted the fullest religious toleration to the people. The Bishops and Archbishops have taken up arms against the attempt to tolerate free religions in a land heretofore held in submission to a State religion. They have recently published a missive of warning to the Emperor. Among the signers are the Archbishops of Mexico City and Michoacan, and the Bishops of Oajaca, Queretaro and Zacatecas. We give below an extract indicating the spirit of this precious document:—*Investigator.*

"Mexico is exclusively a Catholic country, and her aversion to tolerance has always been declared in the most remarkable manner. When the Constituent Congress of 1856 was discussing article 15 of the project of a constitution to establish tolerance although it was composed of the most renowned partisans of what is called progress and reform; and, notwithstanding the earnest desire they had in securing the triumph of this idea, they had to renounce it, under the irresistible pressure of the national will, expressed as it never was before. Those exalted liberals were masters of the situation, exercised the power and held all the offices of the Government; and, notwithstanding that and the limited liberty possessed by the opposite party, especially that of the Church, they could not withstand the torrent. There rained protests from all sides; municipalities, societies, whole neighborhoods; men, women, society in mass, protested against the article. The very government of Comonfort, seeing that it was

not prudent to oppose the public sentiment so universally declared, took an active part against tolerance, and the article fell to the ground, rejected by an immense majority. Sire, this speaks volumes; and in seven years the character and will of a people are not changed."

THE PRESIDENT'S PLAQUES AND HOW HE MEETS THEM.

Speaking of the trials of patience to which the President is subjected, a Washington correspondent of "the Methodist" says:

We do not mean to say that his patience never yields. We have had frequent opportunities to see it in the crucible, and in a few instances, only a few, we have seen it tried a little too far. In one instance we entered his office and found him in close and loud conversation with a gentleman from a certain portion of reclaimed Southern territory. The visitor professed to be a Southern loyalist, and wanted certain papers signed by the President, making good, great damage inflicted upon him by the war. The claimant urged his claims in soft, timid, tones, and the President answered in a way quite the reverse. He was not pleased. "Why, this paper does not say you are entitled to the money." "No, sir, but it recommends my claim to your consideration." "But, sir, you do not prove your claim." "We are loyal, sir." "Yes, sir, and so are the men who stand up in front of Richmond to be shot, but they don't come here to plague me." "We don't wish to worry you, Mr. President." "No, I know what you want—you are turning, or trying to turn me into a justice of the peace, to put your claims through. There are a hundred thousand men in the country, every one of them as good as you are who have just such bills as you present; and you are nothing of what becomes of them so you get your money." "We think our claim just, Mr. President." "Yes, but you know you can't prove what is in this paper by all the people in the United States, and you want me to prove it for you by writing my name on the back of it; yes, in plain words you wish me to lie for you that you may get your money. I shall not do it." The visitor stands a moment, as if dizzy and undecided; and gathering up slowly, retires to digest his repulse as best he may. The old hero was right. Anybody may come and tell his story, but let him look to it that he makes out a good case, especially if he is after government money.

This is very well for the President, as the writer for "the Methodist" narrates it. And now we wish that Mr. Lincoln's good nature would allow him to deal just as summarily with the crowds of pertinacious office-seekers, by whose beleaguering he has been made literally sick within a few weeks past. The plague is said to have been absolutely insufferable. For the sake of the country as well as himself, he should make short work with it.

HINTS TO YOUNG PREACHERS.

The following is an extract from a letter written by one of the most able and devoted ministers to a young friend who has recently begun to preach:

As to the construction of sermons I could give you many useful hints in an hour's conversation if that were practicable. I have several plans of going to work, according to the nature of the text. Some passages require a minute and laborious explanation of the words and things contained in them. Others simply require illustrating and applying. Some passages I take as my point of departure, and make away into truths beyond. Others I make the corner stone of a building—the keystone of an arch. But I suppose your difficulty does not so much lie in the construction of a few divisions as in the filling up a subject. Perhaps the following hints may help you. When you stand for a thought, ask yourself the following questions: Does this division or subject require proving? If so, how shall I prove it? By its causes, or by its effects? Does it require guarding from erroneous interpretation, or distinguishing from some closely related yet distinct truth? How can it be illustrated? What consequences flow from it? I have found the simple questions, Who? What? Where? Why? When? How? very useful in awakening thought.

For instance, How?—in what manner. In what sense? By what sense? By what means? To what degree? Who? By whom? For whom? For what cause? For what end?

Of course only some of these questions apply to any given subject. When you dwell on a fact you may describe the place or scene of action, the persons concerned, the time, the posture, the state of mind, occasions, associations, trains of thought, of circumstances and individuals mentioned.

When you take up a miracle, you may ask, What general or special lesson does it teach? What feature of our Lord's character does it exhibit (divinity, tenderness, majesty, etc.) What does it symbolize? Does it teach action? Considered as an evidence, notice the nature of it, the number and character of the witnesses, time, place, etc.—corroborative circumstances.

When you speak of vice, you may dwell on its features, tendency, influence, forms, causes, results, power, remedy, etc.

TERIBLE SNOW STORMS IN SCOTLAND.

Scotland it appears, has been snowed under for several weeks, such a winter has not been seen since 1837. A correspondent writing from Banffshire, says:

"We are now in the seventh week of this protracted and increasing snow storm, without the faintest indications of a favorable change. On the contrary, new falls of snow are almost of daily occurrence, along with keen and severe frost. Trade of all kinds is suffering a depression more or less, and the prosecution of outdoor work is entirely out of the question. In some of the upland districts there have been heavy losses amongst the sheep in consequence of the fury of the storm, which buried hundreds of the poor animals before time was allowed for their

removal! On the line of the Highland road more especially, great numbers of sheep have perished amongst the snow. In all the pastoral districts of Perthshire the sheep flocks are suffering severely.

FORTIFICATIONS OF PETERSBURG.

The route from Fort Amory into the city of Petersburg was by the Baxter road, and led directly across the fortifications of both armies. A more difficult ride it was never my fortune to attempt—covered ways, rifle-pits, chevaux-de-frise breastworks, breastworks chevaux-de-frise, rifle-pits and covered ways, ditches that could be leaped, and ditches wide and deep, parallels and cross sections, abatis and entanglements of every description—the exhaustion of engineering skill. An entanglement of digging, such as never before was seen, covered the greater part of the distance. For a breadth of more than a mile the country is literally all dug over. Every manner of earthwork has been thrown up by either army. Corrections of lines, alterations, changes and perfections have kept the armies busy for a year. It is impossible to describe this vast network of intrenchments from the hasty glance I had in riding through and over them, or to describe them in mere words. The civilian cannot better understand than by conceiving a vast system of sunken roads sufficient to manœuvre armies of a hundred thousand men, without exposing any above the level of the ground. This is one feature of these extensive works, to which must be added the high and strong breastworks, running in zig-zag courses, with batteries and redoubts interspersed; and then the advanced picket lines, with the various sunken paths of communication; and behind all the chain of strong forts, with wide and deep ditches, fringed with chevaux-de-frise, the same as in front of all the other works.—*Army Letter.*

WHAT IF THE CLOTHES TAKE FIRE?

Perhaps three persons out of four would rush up to the burning individual, and begin to paw with their hands without any definite aim. It is useless to tell the victim to do this or that, or call for water. In fact it is generally best to say not a word, but seize a blanket from a bed, or a cloak, or any woolen fabric—if none is at hand, take any woolen material—hold the corners as far apart as you can, stretch them out higher than your head, running boldly to the person, making a motion of clapping in the arms, most about the shoulders. This instantly smothers the fire and saves the face. The next instant throw the unfortunate person on the floor. This is an additional safety to the face and breath, and any remnant of flame can be put out more leisurely. The next instant immerse the burnt part in cold water, and all pain would cease with the rapidity of lightning. Next get some common flour; remove from the water and cover the burnt parts with an inch thickness of flour, if possible, put the patient to bed, and do all that is possible to soothe until the physician arrives. Let the flour remain until it falls off itself, when a beautiful new skin will be found. Unless the burns are deep, no other application is needed. The dry flour for burns is the most admirable remedy ever proposed, and the information should be imparted to all. The principle of its action is, that like the water, it causes instant and perfect relief from pain by totally excluding the air from the injured parts. Spanish whiting and cold water of a mushy consistency, are preferred by some. Dredge on the flour until no more will stick, and cover with cotton batting.

AN EASY AND SIMPLE YEAST.—Take a jar or quart pitcher, and mix in it flour and warm water with a little salt, somewhat thicker than batter, and about half full. Then set the pitcher in a kettle of warm water, about the same temperature, which must be kept up by adding warm water occasionally. It must stand thus for five or six hours, and be stirred now and then, until it begins to rise. It will at least fill the pitcher, when it will be sufficient to make two or three loaves of bread, by being mixed with more flour and warm water in the usual way. If you use water half of which is boiling, mixed with half quite cold, it will give you the proper degree of warmth. One great recommendation to this bread, is that it never turns sour with age, and is very easily made.—*Working Farmer.*

The housewife who would bake her bread or biscuit without a dry crust, can do so very readily. Just before placing her bread in the oven, she has only to rub its surface with butter or lard. This will close the pores, prevent the escape of the gas which is produced by the yeast, and the escape of the steam which is produced by the moisture of the heated loaf. Bread thus baked will be almost crustless.

M. Guizot, the French statesman and philosopher, in his recent work on Christianity and the religious questions of the day, has this impressive utterance: "We should never be weary of repeating it: the whole finite world in its entirety, with all its facts and all its laws, comprising indeed man himself, suffices not for the soul of man."

But only once succeed in destroying in the people all faith in the Supernatural and you may consider it certain that the faith in Christ must have previously disappeared. Have you well weighed all this? Have you pictured to yourself what a man, what mankind, what the soul of man, what human society itself would become if religion were in effect abolished, if religious faith entirely disappeared? I will not give way to anguish of soul or sinister presentiments; but I do not hesitate to affirm that no imagination can represent with adequate fidelity what would take place in us and around us if the place at present occupied by Christian belief were on a sudden to become vacant, and its empire annihilated. No one could pronounce to what degree of disorder and degradation humanity would be precipitated. But awful indeed would be the result if all faith in the Supernatural were extinct in the soul, and if man had in a supernatural state neither trust nor hope."

AN ENGLISH CURE FOR DRUNKENNESS.

—There is a famous prescription in use in England, for the cure of drunkenness, by which thousands are said to have assisted in recovering themselves. The receipt came into notoriety through the efforts of John Vine Hall, commander of the Great Eastern steamship. He had fallen into such habitual drunkenness, that his most earnest efforts to reclaim himself proved unavailing. At length he sought the advice of an eminent physician, who gave him a prescription which he followed faithfully for seven months, and at the end of that time had lost all desire for liquor, although he had been for many years led captive by a most debasing appetite. The receipt, which he afterwards published, and by which so many other drunkards have been assisted to reform, is as follows:—Sulphate of iron, five grains, magnesia, ten grains, peppermint water, eleven drachms, spirit of nutmeg, one drachm, twice a day. This preparation acts as a tonic and stimulant, and so partially supplies the place of the accustomed liquor, and prevents that absolute physical and moral prostration that follows a sudden breaking off from the use of stimulating drinks.

Cut out the following and paste it in your scrap book. It may be useful:

The leaves of the elder, if stewed among corn or other grain, when it is put into the bin, will effectually preserve it from the ravages of the weevil. The juice will also kill bedbugs and maggots. Insects never touch elder bushes. The leaves of elder scattered over cabbage, cucumbers, squashes, and other plants subject to the ravages of insects, effectually shields them. The plum and other fruits may be saved by placing on the branches, and among them, bunches of the leaves.

GOOD COUNSEL.—O, fear the Lord all the days of thy life, and walk in the path that he hath opened before thee. Let prudence admonish thee, let temperance restrain, let justice guide thy hand, benevolence warm thy heart, and gratitude to heaven inspire thee with devotion. These shall give thee happiness in thy present state, and bring thee to the mansions of eternal felicity in the paradise of God.

The

The Advent Herald.

"Behold, I come quickly." "Occupy till I come."

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MISSION JOURNAL.

March 11.—This day closes another interesting and busy week. Although so much of it has been stormy and the travelling bad, the number of our scholars has hardly been less; for while some of the smaller ones have been kept at home by the rain and mud, other older ones have come in. This is encouraging, for no teacher can be otherwise than cheered at the increase of his school. Our school grows daily more interesting. As each pupil advances, his anxiety to learn seems to increase; and it is truly pleasing to see them try to excel each other. One of the most unpleasant things we have to do, is to divide a class by promoting some who advance more rapidly than the rest, to a higher class or larger book. This makes the others feel that they are reduced or degraded. All feel that they ought to have a larger book and read nearer the middle or end of it.

We have a few intelligent readers, but most are in the first rudiments of the language. Those who read readily will immediately take up arithmetic and writing. We have verbal exercises each day in numbers, geography and sacred history; also in other subjects of general interest. Learning my scholars to count has been a first general exercise; for it should be remembered that most of the parents of these children know not themselves how to count, consequently the children have no means at home by which to learn. I found but few who could count a hundred. The progress of these children thus far in all that has been taught them, is really surprising, while we consider the difficulties which meet them at every step; for it will be seen at a glance that children of ignorant and uneducated parents have to learn everything at school, and unlearn much at school that they have learned at home, and are continually learning. They can obtain no help at home but are rather hindered in their progress, especially toward correct speaking and elevated language. The dialect of the parents is the dialect of the children everywhere. If the former speak incorrectly and foreign to the standard of the language, so will the latter; so if the children learn and practice correct speaking, it must be against the example constantly before them at home. This is no easy thing to do, nor can it be expected of either white or colored children as a whole. In a word, everything is against these children outside of the schoolroom; what they hear there is not heard elsewhere. They have none with whom to associate that are above them; and whom they might always imitate; or by whom they could be helped directly or indirectly. It is an uphill work indeed with them to learn or rise. The majority of the children at the North find none of these difficulties and disadvantages which the poor colored children here have to labor under and contend with. And yet these little dark faces are cheerful, and their hearts as hopeful as any that beat under a white skin. They think they can learn, and this is the half of the secret of their progress in learning. But in our school are "dulls," as well as in all other schools. I do not, however, think that the proportion is greater than in the average of schools at the North. There are some everywhere slow to learn, and who cannot by any effort they can make, excel in their studies. It is, and must be so here; and they who think that every colored child can be made a proficient in any or every branch of science are greatly mistaken. I have said that considering the disadvantages under which they are trying to learn, their progress is truly gratifying, if not surprising. The majority learn rapidly, and no one can engage in teaching them, and not have his interest in the work and in them increase. I am more attached to my school each day, and the task (if it be one), of leading their inquiring minds into new channels of thought and preparing them for a higher position in life, is a most delightful one, and yields a satisfaction worth all the labor. Time flies, unheeded here where so much good is to be done, and so many are desiring and waiting for you to do it. You do not have to beg the liberty of laboring for the cause of Christ or humanity. All are ex-

pecting you to do it, and without any preliminaries, you can engage in the work. Whatsoever your hand findeth to do, you can do here with your might without being called to an account for displaying so much zeal, or doing too much.

Not only in the school-room, but in every hut, and cot, there are minds anxious for knowledge, into which you can drop pearls of thought and gems of truth, that will make radiant with light the chambers of the soul for many a day. There is no need of losing any time here. Every moment is demanded. The days are short, the hours minutes, and the nights come before you can well finish your labors. The morning finds your work before you, and there is no inclination to avoid it.

I have said I become more attached each day to my school. What I have called attachment may in part be sympathy. Be that as it may, when I look upon these little ragged, mirthful, trusting creatures, and compare their condition with the condition of children at home in the free States, I can scarcely refrain from shedding tears. So full of life and joy in the midst of want and destitution, their cheerful faces teach me daily a lesson of contentment and submission worth coming here to learn; and I would say to all my readers, young and old, be contented with what God has given you, for here are those who, if you could see them, would teach you a lesson of submission and contentment, while their condition would draw tears from your eyes.

The question has been asked, Can these children be raised to as high a point of intellectual culture as the white children of the free States? This question has nothing to do with our duty to these people; any more than the same question would have to do with the duty of the missionary to the Chinese or any other foreign nations. Yet if I were asked my opinion in regard to their power to reach a point of intellectual culture as high as the white race, I should say I do not think they now possess it. They lack the depth of thought of the Saxon and European races. They are a people of faith and imagination. The cause of things they go not far to inquire into. They are satisfied with knowing that things are. They believe that God is, and trust him, without inquiring why or how he came to exist. They live much in their imagination; and I have asked myself what would they do without this element in their organization and character? Their large comparison, imitation, mirthfulness and hope are national characteristics. Without the last two, their condition would be truly wretched. Now they are cheerful where no light is seen, and hopeful where nothing can reasonably be expected.

March 12.—The Lord's Day and a beautiful one it has been. The sun has shone brightly throughout its entire length, and the air has been soft, yet invigorating. All above is glorious: there God's handiwork is unmarred by sin. But O, the earth! how it is stained, rent and torn! and man the most of all. Surely there is a day needed in which to lay it aside and turn our eyes away from it to the heavens from whence cometh all our joy. We met at ten o'clock for Sabbath school. Our house of worship was nearly filled when I arrived, and many were coming in every direction. Bro. Child was already there, with Mrs. Child and Miss Whitney. After the opening exercises, we divided the school into four large classes; Bro. C. taking the class of men, Mrs. C. the women, Miss Whitney the girls, and myself the boys. My class numbered thirty-four, their ages being from eight to sixteen years. There were over a hundred in the four classes. It could not be expected that with so many scholars, so few teachers, and so large a number that could not read at all, together with so recent a beginning, that much could be done in the way of a variety of exercises. We had, however, singing and recitations by the scholars, which, considering the time they had had to learn and practice, were truly creditable to them. The subject of the general lesson was Jesus—his titles, birth-place and incidents in his life. All were interested; indeed I never saw more interest manifested in any school. The older people who came in to witness the exercises, were so pleased that in our social meeting which followed, they spoke of the delight they experienced. The exercises were new to all; the singing of the children especially gave them great pleasure. How many thanks we get for thus devoting our time and efforts to these poor ones, we could hardly tell our friends. They surely are not unthankful.

After the close of the Sabbath school came our meeting for social worship. This meeting is for all to take a part in, and the time is usually all occupied. The greatest difficulty we have, is to prevent some few from occupying it all. Long prayers and exhortations abound here. All are willing to work, but some want to do all there is to be done. This is not only so here, but in many other places. Some individuals seem to think that they can do everything better than others, and so they claim most of the time allotted for the meeting. These people injure all social meetings. But this evil here is gradually disappearing, and a greater number are having an opportunity to give in their testimonies for Christ, and tell where they

are in the Christian race. Our social season to-day was, I think, the best we have yet had. For the most part, it was calm, solemn, and impressive. A good woman said to me at the close, "I like this kind of meetings they make my heart so tender." There is a good religious interest among the people here. One has been forgiven by giving all for Christ, and others are seeking for pardon and peace. A greater turning to the Lord is prayed for, and we have faith that many will be added to the church, and such as shall be saved. The simple, plain word of God which we read to this people is having a blessed effect upon them. It is what they never before have heard. They have had theology enough, but not the Scriptures. They have never been taught to lean upon, or be guided by them. The importance of the Bible, and a knowledge of it they have not been made to feel. Our great work then, is to give them a knowledge of the word of God, not only by reading the Scriptures to them, but by learning them to read the Bible themselves. This they are eager to do, but some of the older ones say it is too late for them to learn to read, and they must depend upon us to read to them; and this of course we must do. Our method of reading to them is to define, as we proceed, every word, the meaning of which we think they do not understand. Their interest in our reading and the Bible, is thus increased many fold. We dwell upon the indispensableness of the Scriptures to the Church and world, and endeavor to show them the necessity of themselves knowing what the Bible teaches, and walking by it. We also impress upon their minds that the Scriptures were written by the direction of the Holy Spirit, and so they cannot be contrary to it—that both Spirit and Word agree—what one teaches, the other does. They readily comprehend this, but it is difficult for them to cease being guided entirely by what they feel is the impression of the Spirit upon their minds. They have lived so long upon the spiritual, together with the imaginative, that the matter of fact and practical part of Christianity seems meagre and unsatisfying to them. Feeling happy, is religion with them, and it is hard getting them to see that the object of seeking, loving and obeying God is not first and principally to be happy ourselves. It is difficult for them as yet to understand that a happy condition of mind is the result of obedience rather than being itself religion. They have little or no idea that religion is purely a practical work, and all on our part, and that peace and joy come as the result. But they are not alone in this error. That forgiveness comes through obedience to the requirement of God they can comprehend, but continually overlook or forget it. They seem to think that God must convert them without anything practical being done by themselves; and so they are accustomed to look for a long season of sin-sickness, and a "wandering through mazes of doubt and distress," and when the Lord sees that they have suffered all that is necessary for them to, He will come down in "mighty power" and convert them, showing them "wonders." But this is their education, and is in all probability traceable to the whites, of whom they borrow almost all the theology they have. We are trying to give them a Scriptural knowledge of repentance, faith and conversion, and some blessed effect is already apparent. Some have found forgiveness and peace at once by obedience and faith. This proves to them that the long route is not the only one that can bring them home; that there is a "more excellent way" to the Father's house.

At three P. M., the house was again filled, and many stood outside who could not gain admittance. Bro. Child preached from 1 Tim. 3: 15, "That thou mayest know how thou oughtest to behave thyself in the house of God, which is the Church of the living God, the pillar and ground of the truth." The discourse was timely and contained much that this people needed. May God bless it to them all. At the close, the subject of uniting the church by covenant and calling it the Mission Church of Edgefield, was taken into consideration. Without discussion, it was voted by rising, that this at once be done. As many as were desirous thus to unite were requested to come forward and give their names. Thirty names were received. There are others who wish to unite with us, but whose names are on the various church books in this vicinity. We decline receiving them until they acquaint the church to which they belong, of their desires and intentions, and either obtain a letter to us from the church, or withdraw therefrom. We came not here to divide the flock of Christ, but to unite and increase it. We shall refuse none who give evidence of a Christian character, and are not bound to other religious bodies. The Lord's Table in this church will be a free one, and all who love our Lord and Saviour, Jesus Christ, will be invited to it. The meeting closed with the usual expressions of love and fellowship among this humble and sincere people; singing and the shaking of hands. Shouts went up and tears flowed freely.

My parting with these lowly saints of God, and the many hearts here leaning upon me will be among the saddest events of my life. I dread the ordeal through which I must pass in taking my leave of them. Already I am besieged on every hand to stay, and my heart is pained at their sadness when I assure them that I must indeed go. Their love for us all is unbounded. What affection is theirs! how they cling to us! They feel that we are their only true friends here; and the confidence they put in us causes me to weep tears of gratitude. How much they have been deceived! When I have listened to the story of their sufferings and wrongs, I have wondered that they could now trust any like us. But they are a forgiving people; the spirit of revenge is not a characteristic of theirs. They as a race, have been charged with being cowardly, because they did not rise and revenge the wrongs done them. The reason they have not done this, is more because they are naturally tender-hearted, affectionate and forgiving. I have been surprised to hear them speak so pityingly of their former masters, when many of them were so cruel and unmerciful to them. How often I have heard them say in regard to their old masters: "He was a sinner man, but I prayed the Lord to save him if he could." They get angry like all other men, and while in that condition of mind, their bad deeds are committed. When sober again the spirit of revenge is gone. I love their character, but their education is sad to contemplate. But they are God's people, and O how many will shine forth in the kingdom of their Father, who were counted here as brutes by the professed followers of Christ. Give me my lot with these lowly ones, despised as they are, rather than with their haters and oppressors. With them, I shall be with God, and when he rises up, the humble shall be exalted. I. L. LESLIE.

UNDER THE CROSS.

I cannot, cannot say—
Out of my bruised and breaking heart—
Storm-driven along a thorn-stem way—
While blood-drops start
From every pore, as I drag on—
"Thy will, O God, be done."

I cannot in the face
Of my strange sorrow's bare baptism,
Look up to heaven, with spirit brave
From holy cheer:
And while the whining rite goes on,
Murmur—"God's will be done."

I am not strong to bear
This sudden blast of scorching breath,
Which blossoms hope in black despair,
And life in death:
I cannot say, without the sun,
"My God, Thy will be done."

I thought, but yesterday,
My will was one with God's dear will;
And that it would be sweet to say—
"Whatever be Thy will,
My happy state should smile upon,
"Thy will, my God, be done."

But I was weak and wrong,
Both weak of soul and wrong of heart;
And pride alone in me was strong,
With cunning art.
To cheat me in the golden sun,
To say—"God's will be done."

O shadow dark and cold,
That frights me out of foolish pride,
O flood! that through my bosom rolled
Its billowy tide!
I said, till yea power made known, "Thy will be done,"
"God's will, not mine, be done."

Now, faint and sore afraid,
Under my cross—heavy and rude—
My idyl in the night is laid,
Like ashes strewed;
The holy words my pale lips shun—
"O God, thy will be done."

Pity my woes, O God!
And touch my will with Thy warm breath;
Put in my trembling hand thy rod,
That I may lead the flock I lead;
That my dead faith may feel Thy sun to set,
And say—"Thy will be done!"
Christian Examiner.

"CHRIST AND THE SCRIPTURES."

An exceedingly interesting and instructive lecture on "Christ and the Scriptures" was delivered at Hanover-square Rooms, on Thursday evening, by the Rev. Adolph Saphir, of Greenwich. It was, so far as it went, a complete refutation of the system by which the authority of Scripture is denied by Jowett, Stanley, Colenso, Bunsen, and the Essayists. The chair was taken by Lord Shaftesbury, and Lord Radstock, Mr. Brownlow North, and other gentlemen, were on the platform. The following is a very brief outline of Mr. Saphir's argument:—

"In the volume of the book it is written of Me." There is only one Book, and only one Person. The Book—the Bible; the Person—Christ. Jesus always refers to the Scriptures as the ultimate appeal. "The Scripture cannot be broken." Not only does He meet the Jews, who prized the Scriptures, but Satan also, with "It is written." The ideas found in Scripture prove it to be the Word of God: a spirit, infinite, incomprehensible, yet whom it teaches us, to address as "Abba," a Being righteous yet gracious, omniscient and omnipotent yet humbling Himself to dwell with him that is lowly and of a contrite heart. Or consider the law: where is anything that goes so high, commanding that a man should love God with all his heart; or so deep, judging his inmost thoughts, "Thou shalt not covet;" or so broad, taking account of every detail of human life? Or consider the idea of redemption of a vase dashed into a thousand pieces is conceivable; but that out of the ruin of the first creation, a second creation should arise, infinitely more glorious, is an idea that could only have originated in the mind of God. Prediction is at a discount just now, but the prophecy of the Bible is of

such a nature as to prove beyond dispute its divine source. So momentous, yet so minute, foretelling that advent of the King of Zion, describing his entry into Jerusalem sitting on an ass's colt. How easy would it be for me to write the history of Jesus Christ from his birth to his glory, in the language of Moses, and the prophets, and the Psalms: the woman's Seed; born of a virgin; growing up as a tender plant, a root out of a dry ground; led as a lamb to the slaughter; the manner of his death—"they pierced my hands and my feet;" the conduct of the soldiers beneath his cross—"they parted my garments among them;" his suffering at the hands of God and man; dying with the wicked, yet buried in the rich man's sepulchre; ascending as the Lord mighty in battle, and whom the gates of heaven lift up their heads to welcome and whom the everlasting doors fly open to receive. Look again at the harmony of Scripture. Written at intervals during fifteen centuries by men of different character and position, from the prince to the herdman; written in the form of history, genealogy, letters, doctrine; yet all agreeing to speak the same thing. It is a book perfectly isolated. There is the Scripture and the Apocrypha—the one heavenly wine, the other earthly water. It is a remarkable fact that the Old Testament was preserved by the Jews, whom it uniformly describes as a rebellious and stiff-necked people, and bears unceasing witness to the Messiah whom they slew; while the New Testament has been preserved by Rome, though it records the words of Jesus to Peter, "Get thee behind Me," and to Mary, "What have I to do with thee, woman?" Like Christ, the Bible is human, yet from above; weak, yet mighty; revealing, yet concealing itself. Christ was a Jew and a universal man; so the Bible is Jewish, yet universal. Bunsen systematically endeavors to destroy the force of the Scripture by "translating Semitic ideas into Japhetic ideas." But this is to translate Jewish truth into pagan fable. There are only Jewish ideas and pagan ideas. "Salvation is of the Jews." The Bible is Jewish from end to end. Beware of allowing your Bible to be nineteenth-centuryified. Jesus grew—babe, boy, man; so the Bible develops; it is organic, like a tree. My little finger is not so vital a part as my lungs or heart, but it is my little finger. There are some parts of the Bible less vital than others, but they are Bible, Spirit-breathed—full of the Spirit, like the inner garment of Christ, one piece of woven work throughout. The fact of inspiration does not destroy the individuality of the inspired men. They were not pen-men, but pen-men. It is only as we are filled with the Holy Ghost that we have real individuality. There is no individuality in hell. There all is eliminated, dark, confused; there the blackness of darkness reigns for ever. In heaven there is variety—angels and archangels, living creatures and elders, virgin souls clustering round the Lamb on the Mount Zion. The Bible never grows old; the ink is not yet dry. "Ho, every one that thirsteth," is still in the present tense. The Spirit takes that Book and breathes upon it, and it conveys life to dead souls. It is simple, yet full of mystery. A man studies Hebrew and goes to the Holy Land. He comes back and tells us he will give us a history of the Jewish church, in which the divine element is not so very prominent. There does not seem anything so very wonderful after all. How is it then, that men familiar with Hebrew—that David, who knew Hebrew as well as modern professors—felt that his eyes needed to be opened, and prayed, "Open Thou mine eyes, that I may behold wondrous things out of thy law?" I am bound to declare that in the most obscure convective, where the Bible is received for what it is, the Word of God, there is a sounder exegesis of the sacred text than we get to men with high-sounding titles. The Bible is symbolical throughout. The Jewish nation is a type from first to last. The whole converts itself into one great picture. Therefore the Bible is poetic. Byron and others have paid pretty compliments to the Bible. The sacred writers wrote poetry because they were poets. Between them and other poets is all the difference between the evening concert and the nightingale. With these all is falsetto, artificial, got up. Everything here is made; there it has grown. The Bible never contradicts itself. Paul says we are justified by faith; James says we are justified by works. To make them agree, some would Jamesify Paul and Paulify James; you must infuse something of James into Paul and something of Paul into James, and then you will get the true medium. No, no, I take the whole of Paul, and the whole of James. They are both inspired. Do not neutralize or dilute either. Go the full length; trust yourself to the wave. The same Spirit breathes through all. This leads me to the most important and solemn part of my lecture. I am a Jew, and I know the history of my nation outwardly and inwardly. My nation loved the Bible and guarded its orthodoxy. They revered the Sabbath, the Bible, and the temple; but when Jesus came, who is the Sabbath, the Word, the Temple, they crucified Him. Therefore there is such a thing as knowing

the Bible without knowing the Word of God. We may criticise the Bible, but the Bible is to criticise us, piercing to the dividing asunder of soul and spirit, and discerning the thoughts and intents of the heart. Does any one desire to know Jesus, whom the Scriptures reveal? He is nothing but hands and arms to take in the sinner; a heart to sympathize with him. There is nothing in Jesus but encouragement and comfort to the sinner who is seeking deliverance from sin and wrath. He is from head to foot only and altogether an open Door to God, the Veil rent from the top to the bottom, that the sinner may by Him enter into the holy of holies.

THE REVISED NEW TESTAMENT.

(Continued.)

2. The profane freedom, which still prevails among the French, in the use of the word God, prevailed in England at the time of the former translation, and has marred many parts of that translation by the irrelevant, not to say blasphemous, introduction of the name of the Deity where it does not occur in the original, and in a manner which tends to promote profanity at this day. Thus "God forbid" occurs twenty-three times in our version. In no case is the name of God in the original, which simply say "by no means," or "may it not be." "God speed" is used several times without any mention of the Deity in the original. "Would to God," and "would God" are used twelve times where the original expressed only a wish without a mention of God. "God save the king" is a mistranslation of the same character. The original agrees with the instruction of Christ. "Let your speech be simple, yea yea and nay nay; for whatsoever is more than these cometh of evil." The translation, it is claimed, violates it.

3. At the period when the translation was made, the English people were not characterized by delicacy and modesty of expression. Some parts of the Bible are needlessly so translated as to make it improper to read it in course in public or before mixed audiences. The authors of the present revision promise to furnish a version equally faithful, and more in accordance with the purer standard of taste now prevailing.

4. The Bible ought to be a standard of grammatical accuracy. The changes in the language effected by time have made some of its expressions ungrammatical. Thus "be" for "are," "Things that be not," "we be," "they be," "Which" for "who" or "whom." Formerly "which" as a pronoun represented persons. "Them which," "them that," used for "those who," are grammatical errors of frequent occurrence. "His" for its occurs frequently, the pronoun its being new and little used in 1611—now generally used in reference to things. Adjectives are used for adverbs, the nominative case of pronouns for the objective and vice versa. "Shall" and "will" are confounded.

5. The common version is the work of fifty-four men, all of whom, except one, were connected with the Church of England. So far from being non-sectarian the translators, in their preface, declare, express the hope that "the Church of England shall reap good fruit thereby." In accordance with this bias they translate the word "episcopos" variously, as bishop or overseer, accordingly as may be necessary to sustain prelacy. They insert the unauthorized statements that Timothy "was ordained the first bishop of the Church of the Ephesians," and that Titus "was the first Bishop of the Church of the Cretians." They put the word "Easter," an unsacred term, derived from the name of a Saxon goddess, in place of the word "passover," (acts xiv: 4,) as divine authority for their observance of that day. They call robbers of temples, robbers of churches, to sustain the Romish idea that edifices of wood or stone consecrated to divine worship are churches. They sanction the Romish practice of canonizing Christians by prefixing St. to the name of the writers of the new testament.

6. It is claimed that in many instances the defects of the old translation have formed the basis of valid skeptical assaults, which a fair translation would have disarmed. Thus, in Exodus iii: 22, the common version represents God as directing the Hebrew women to "borrow" from the Egyptians what they never designed to repay. The same deception is inculcated in respect to the men in Exodus xi: 2. The original means to demand. Having toiled as slaves without pay, they had the right to demand part of what was due them. So in Sam. xii: 31—Chron. xx: 8. David, "a man after God's own heart," is represented as sawing up the Ammonites, hacking them with axes, and burning them in brick-kilns; thus inhumanly destroying a whole nation because their king had offended him. A correct translation, it is claimed, would state that he "put them to" or "set them to work at" saws and axes, and brick-kilns, etc., that is taught them to labor at agricultural and mechanic arts, making them a peaceful and useful people.

So in Jer. xiv: 7.—Jeremiah is made to say "O Lord thou hast deceived me and I was deceived," instead of as the original declares "Thou hast persuaded me and I was persuaded." So in Isaiah iii: 23, glasses are

spoken of at an age in which, glass did not exist. The Hebrew word translated "glasses" signifies "mirrors," which were made of polished metals. So in Numbers xii: 3, it is objected by infidels that Moses declares of himself "Now the man Moses was very meek above all men which were upon the face of the earth;" this passage Dr. Horne retranslates thus: "Now the man Moses was depressed (or afflicted) more than any man of that land."

These and similar cases are not only familiar but so numerous as to give rise to the habit on the part of preachers to translate for themselves. Nothing is more common than to witness these off-hand translations from the pulpit by Hebrew and Greek scholars of the most superficial attainments; yet who feel compelled in justice to the text to translate it. Our space does not permit us to follow these retranslations which are numerous, and now and then important as confirmatory of points claiming to be established by other texts. Thus the new version will add five texts to the number of those in which the trinity is already stated, and will drop one which has for many years been conceded to be a late interpolation.

The above examples suffice to show the general grounds on which the revisers seek to establish their first point, viz.: that the present translation is defective. But besides the errors which have arisen from the change in the English language, since the translation was made, and from defective translation of the common Greek version, the Bible Union have entered upon the work of collating ancient manuscripts and correcting the errors in the Greek text of the New Testament.

It is gratifying to know that, as stated by Dr. Horne, "The very worst manuscript extant would not prevent one article of our faith or destroy one moral precept." At the same time, the greater the accuracy to which the original text can be brought, the more perfect will be the light shed on our articles of faith and rules of conduct.

To be continued.

SIGNS OF THE TIMES.

LETTER FROM A. PEARCE, PROVIDENCE, R. I.

On reading an article in the "General Advertiser" published in this city, and edited by a non-professing Christian, I was forcibly struck with the admonition of an inspired Apostle, in which he says: "In the last days perilous times shall come, for men making profession of godliness, will be lovers of pleasure more than lovers of God; from such turn away."

Almost all religionists claim that this is an age of religious progression. Be that as it may, we are inclined to think that it is not an improvement on Christianity, in the days of Christ, the Apostles, and their immediate successors.

Our Universalist neighbors tell us "the world moves," and that evangelical Christians, as they style themselves, are moving toward them, and have they not good reasons for thinking so, when some of the evangelical ministers exchange pulpits with them, and likewise Unitarians. And they congratulate themselves that other denominations fall into their wake, and imitate them in their dramatic entertainments at Sunday school concerts, and the like.

I shall be pardoned no doubt, for copying so lengthily an article. The sarcastic remarks of the editor of the Advertiser, are so much to the point that I cannot refrain from giving them entire.

The Free Congregational church, worshipping in Roger Williams' Hall, in this city referred to in the article, have for their pastor, Rev. James B. White, who has now in progress a course of sermons on what he denominates "the signs of the times." He takes the ground of the world's conversion, reprobates the idea of Christ's personal coming as imminent, and the degeneracy of these last days. Considers the world making rapid progress towards the spiritual millennium. I feel like pausing here to inquire, to what are we tending? Can we not discover the signs of this time?

I have understood that some of our Congregational friends were not long since engaged in a Sunday school exhibition, at a place called Slatesville, where, God's calling Samuel, was one of the parts represented. Has it come to this, that we can blaspheme God, in this manner, under the garb of religious instruction to our children? I will not longer detain you with my remarks, but let the Advertiser speak for itself!

Great Reformation of the Stage.—The Sabbath School coming to the rescue—Moral and Religious Plays and Pious Players.

The friends of the drama, and of high art generally, cannot have forgotten, we think, the somewhat startling, but highly praiseworthy and powerful effort made, some seven years ago, by that eloquent and eminent Unitarian divine, Rev. Dr. Bellows, of New York, to effect a reformation of the stage. In a Thanksgiving sermon previously preached by the Doctor in his own church, he spoke at some length on the subject of public amusements, and took such a view of the theatre, as it might, and ought to be, that Mr. Whiting, a New York actor, (who, as the Doctor stated in a communication to the Evening Post, had been a "respected attendant" for

many years," at his church), subsequently brought to him a letter signed by all the managers of places of public amusements in that city, expressing their gratitude for what they styled the generous and Christian notice he had taken of their profession. This led to a correspondence with one or more of the leading members of the theatrical profession, including the celebrated author and actor, John Brougham, and ultimately to the delivery, by Dr. Bellows, before a grand public assemblage of the most respectable and best actors and actresses of New York and its vicinity, of an elaborate address, or oration, of rare merit, eloquence and interest, which was extensively published at the time, in the newspapers and highly admired.

What effect this address had upon the players, places, and play-houses of New York and other places, or what, or whether any further reformatory efforts were subsequently made by the eloquent and eminent divine in the same direction, we must confess we are unable now definitely to state. Our impression is, from all we have seen, heard and read, within half-a-dozen years past, that theatricals and theatrical people, in and out of New York, remain, at this time, pretty much "in statu quo"—it may borrow a forcible and comprehensive expression from the language of the law.

New and strong hopes, however, are now entertained of the complete reformation and regeneration of the stage, from the existing well directed efforts to this end, of our New England Sabbath schools. Everywhere, and in every direction, among the Sabbath schools in our own State—and we believe the same is true of our sister States—novel and beautiful little scenic representations have been latterly got up, and others are in course of preparation. Everywhere, new and charming little dramas, or tableaux vivants, or somnambulistic scenes, all of a strictly moral or religious character, have been and are to be produced, and everywhere, fresh, lovely and highly gifted young actors and actresses are cropping out.

We have now before us several programmes of Sabbath school stage performances given in different parts of the State. One is the programme of what we understand was a very successful and acceptable entertainment at Georgetown. In addition to other attractions, some ten or a dozen Tableaux are announced on this Programme, all of which, we learn, were very fine. The two consecutive ones, entitled "Before Marriage" and "After Marriage" are thought to have been a great improvement upon those two old standard and long popular plays, frequently produced at our regular theatres here, and called "The Day after the Wedding," and "Three Weeks after Marriage."

Another performance is that of the "Carolina Sabbath school" performances, given in Barber's Hall, Brand's Iron Works, on Saturday evening, the 11th instant. This programme is a very long, interesting and attractive one. Among the numerous and highly diversified performances announced, we notice a new drama called "The Farmer's Son," embracing the following named

"Dramatic Personae."
Farmer Content. George, John.
Dane Content. Ellen.
First Boy.
Second Boy.

Also a new "comedy," entitled "The Trapper Trapped," containing the following named *"Dramatic Personae."*
Abel Smart. Agnes, Jeff Green.
Stillwater Green.

In reference to these two new, regular dramas, the Programme has, at the bottom, the following remarks:

"The Domestic Drama of 'The Farmer's Son' has a decidedly moral and religious character. Act 1st represents the son, George, as about to leave the parental roof for the city, amid the deepest solicitude expressed by the parents and sister, with the best advice a father and mother can give.

Act 2. A year is supposed to have elapsed, and George returns, a conceited fop and fast young man.

Act 3. Another year, and he again returns, but overhauled with shame and remorse at his course, asks and receives the forgiveness of his parents.

The Comedy of 'The Trapper Trapped,' represents one of those greedy speculators, who are ever ready to pounce upon the unsuspecting, and wring from them their last dollar—who do not scruple to resort to any means to accomplish their designs. Abel Smart has sold an old exhausted claim in California, to a poor schoolmaster, and taken nearly all the money he had; but good fortune suddenly comes to the aid of the pedagogue, finding a large sum concealed on the claim, which materially changes the aspect of things, and particularly the tone of the speculator."

Besides these two dramas, there were some numerous other performances, comprising the comic song and chorus of "Woeen Jedadiah," the "Forest Scene" of "Cousin Bedott," with the characters of "Elder Sniffles" and the widow; the tableaux of "The Stolen Kiss,"—more effective, it is said, than the well known popular farce of "The Kiss in the Dark;" the "Candle Curtain Lecture" about "lending umbrellas;" the song and chorus of "Woeen Jedadiah," and the affecting devotional tableaux of "Hallowed be Thy Name."

We regret exceedingly that we could not witness the performances of this Sabbath school, the greater number of which, as we have been told, were quite equal to any generally seen at the regular theatres, while all unpossessed the rare merit of being strictly unexceptionable and elevating in style and character. And especially is this true of the "moral and religious" dramas already spoken of. By the way, we do not remember of ever seeing but two "moral and religious dramas" at any of our Providence theatres. One of these was called "The Gambler's Fate," the principal character of which was sustained by a highly talented and experienced actor, whose personation was always of a most thrilling and impressive description, but who invariably, at the close of his performance, took all the bills and silver change he could rake and scrape, made the best of his way to a notorious place of resort, near the city, bet the whole against the

wheel, and got back to his hotel as drunk, to use a slightly inelegant expression, "as a billed owl." The other "moral and religious drama" which we had the satisfaction of seeing, was the "great moral and religious drama of Uncle Tom's Cabin," (as the play-bills styled it), which was produced at the theatre occupied by the site of the present "Academy of Music." The main drawback on the moral and religious influence of this performance was, that "pious old Uncle Tom" was, now and then, unmistakably drunk in the last act. Since then, we do not remember of having seen what is called by theatrical managers, "a moral and religious drama."

Another church programme, or play-bill, now before us, reads as follows:
"The curtain rises, and the veterans once more appear on the stage. A grand exhibition at the F. W. Baptist Church, Chapin, R. I., consisting of dialogues, farces, declamations, tableaux, &c. Good music will be provided."

Whether the farces to be performed in the Free Will Baptist church were to be what are professionally styled "screaming farces" is not expressly stated in the bill. In the absence of definite information we should say that they probably were, inasmuch as such farces are held to be the best of this class of dramatic productions.

Some four or five years ago, an exhibition of *Tableaux Vivants* was given by some young ladies of the Fourth Baptist church, of this city, on the stage of the Academy of Music in Westminster Street. As the young ladies were very capable, and personally very prepossessing, and as they had the advantages of a regular stage and scenery, the tableaux were remarkably beautiful and successful, and created a decided sensation, especially among the young men. Several of the young ladies were married, we believe, within a short period succeeding the exhibition. It was given in aid of their Sabbath school, if we remember rightly.

A very meritorious and successful exhibition of tableaux was also given, some time ago, in Roger Williams Hall, by ladies and gentlemen connected with the Free Congregational church located there, and during the present month, a series of stage performances, have been got up there by ladies and gentlemen connected with the Sabbath school of the same enterprising, prosperous and "progressive" church. The performances, which attracted large audiences, are said to have been unexceptionably excellent and effective, and have been greatly commended in the papers and elsewhere. We are sorry that engagements prevented us from witnessing them. A friend who attended, says that the piece entitled "The Somnambulist, or Sleeping Superintendent," was remarkably well done, and reminded him very forcibly of the celebrated old opera of "La Sonnambula." He thinks the incorporation, in the new piece, of the famous "Phantom Chorus," and of the gloriously brilliant closing aria, "Ah! non giungo unan pensiero," would have rendered it about as good as the old opera. The attention of the deacons, some of whom we believe are musical men, is invited to this point. In the mean time, we would suggest to the Free Evangelical Congregational church the idea of reconstructing and enlarging their stage, and fitting it up with "wings," "flies," "flats," "drops," "tormentors," "traps," "foot lights," wind, rain, thunder, and ghost apparatus, etc., so as to render it in every respect convenient for the effective production of moral and religious tragedies, comedies, farces, melo-dramas, domestic dramas, operas, spectacles, tableaux vivants, and any other performances of a worthy and attractive character that it may be desirable to introduce.

The already great length of this article and the crowded state of our columns, renders it impossible for us to enlarge further on this interesting and important subject, and omitting much that we designed to say, we will only add, that in view of the facts presented, and others of which we are cognizant, we feel fully justified in congratulating the friends of literature and art, throughout the country, upon the existing brilliant prospects for the complete reformation and elevation of our American Stage and Drama, through the powerful and beautiful instrumentality of our New England Sabbath schools.

Looking down through a long vista of centuries, I seem to be in the land of Marah; a nameless people. Here are all classes, from age dim-eyed, with hair of silver gray, to the fair babe, the sunny blossom of the wilderness. Who are these people? Whence came they? They are the chosen ones; the favored of the Lord, even the Israelites; long time were they in bondage in the land of the Egyptians, but the Lord saw the affliction of his people, he heard their cry, he knew their sorrows, and with his mighty hand he broke their chains in sunder, he delivered them out of the hand of the Egyptians, and sent them forth on their journey "unto a good land, and large, unto a land flowing with milk and honey." "And the Lord went before them by day, in a pillar of a cloud to lead them by day, and by night in a pillar of fire to give them light; to go by day and by night." And it was told the king of Egypt that the people fled, and he pursued after them with horses, and with chariots, with horsemen, and with a great army. And when Pharaoh drew nigh, the people saw him and were afraid, but Moses said unto them, Fear ye not, stand still, and see the salvation of the Lord, the Lord shall fight for you, and ye shall hold your peace." Then Moses stretched forth his hand, and the waters of the sea were divided, and the children of Israel went into the midst of the sea upon dry land, and the waters returning, overthrew the mighty hosts of Pharaoh. Thus the Lord saved this, his people, and they sang unto him a glad song of triumph.

But is this the people that have been singing joyously the praises of the Lord? Alas! for the smile of triumphing joy has faded from their lips; three days wandered they in the wilderness and found no water. At length came they to this, the land of Marah, and with feverish haste they eagerly pressed forward to partake of its waters; they tasted, but could not drink, for lo! they were bitter, and all-forgotten of their marvelous deliverance, of the promises of the Lord, of the Almighty power of our God, they turned with downcast looks and murmuring lips to Moses, reproaching him that he should have brought them unto this dry land.

Can anything be said in palliation of their murmurs? This people had hitherto been accustomed to drinking of the best waters in the world; and partaking of the bitter waters in the midst of parching thirst, (which would have been to any a severe hardship), was thus to them rendered a trial most exquisitely grievous. Yet, it seems to us strange that after beholding the glory of the great "I am," after seeing that Jehovah was all, and over all, instead of crying mightily unto Him who had showed unto them the tenderest mercy, they should so soon forget that He was "their Rock and the high God their Redeemer," and that they should turn murmuring to Moses. And Moses, hearing their murmurs, cried unto the Lord, who showed him a tree, which when he had cast it into the waters, they from being bitter became sweet.

Standing in the land of Marah may we not learn a lesson of life? Oft-times doth it please the Lord to bring us unto the waters of Marah; we press forward, we taste, we drink, they are exceeding bitter, and we would fain wish ourselves where bitter waters come not, "where the wicked cease from troubling, and the weary are at rest." But, lo, hark! a Moses cried unto the Lord; out of sorrow, anguish, and pain, cometh a life nearer to God, and we, His people, have cause to bless His name, that the bitter waters become sweet, that out of griefs and woes we get higher up, nearer to Him. Even in the darkest of days may the eyes of God's people be anointed that they may behold the glory of the Lord, and while drinking of bitter waters, may they yet experience the joy ineffable of hearing His voice saying, "My grace is sufficient for thee."

In the wilderness of Shur is a fountain called Haverah, its basin is six or eight feet in diameter. The waters of the well, when first taken into the mouth seem insipid, rather than bitter, but when held in the mouth a few seconds it becomes exceedingly nauseous. This is identified as the Marah of the Israelites. AGNES VERNIE.

No one can read Spurgeon's Sermons without seeing in them an extraordinary earnestness that springs from great faith. You instinctively say, "This man preaches as if he believed every word he utters." This is the secret of his power. O, that we might have many more such earnest preachers. The following extract from his last published sermons, is a good example:

"The fearful vision that beclouds my eyes and makes them feel heavy, at the same time presses upon me with a tremendous weight, while I mention another truth. Behold here the solemnity of the gospel ministry, the responsibility of those who listen to it, and the need there is for earnestness in handling divine things. Have I to deal with immortal souls? Then let me not trifle. Have I to talk with men who must spend eternity in heaven or hell? Then wake up, thou sluggish flesh, and bear not down my spirit; and thou, my soul, be thou stirred up to the highest degree of intensity of love, and of earnest devotedness, that men may by some means, or by any means, brought to escape from the wrath to come. I would to God I could preach as Baxter did. That man, the victim of many diseases, but sane and healthy in his mind, said he never came to his pulpit without tears and his knees knocking together, for he had to speak for God to men who must soon appear before his bar, and he himself must appear there too, to give an account of his preaching to them. O, sirs, is it perhaps but a matter of amusement for some of you to come on a Sabbath evening into this place, or any other; but believe us, it is no matter of amusement to us who have to preach to you. We would not have accepted our office if it had not been thrust upon us. Woe is unto us if we preach not the gospel; but if we do preach the gospel, still terrors seize hold upon us; for our heart is ready to break when we think how the multitude reject that gospel, and go their way to their farms and their merchandise, and will not come to the gospel supper to be fed. Preaching will seem dreadful work to the preacher when he comes to die, if he has not been faithful; and it will not seem slight work to you when you come to die if you have heard it in vain. What would you give for another Sabbath, for another invitation to hear those faithful sermons once more? What would you give when inexorable death shall tell you that your hour glass is empty, that your candle is burnt out, and that your soul must speed its way to stand before God? My brethren in the faith, and sisters, too, with what earnestness should this invest you! You are dealing, remember again, with souls that must sink to hell, unless they find mercy in Christ Jesus. It is said that when Michael Angelo painted his celebrated picture of the resurrection, he went by permission to the graveyard, and took out the newly buried dead, and piled up the corpses by his bedside, and then slept in the midst of them, that he might get his mind into something like a proper frame for picturing the horrors of that tremendous day. I would not have you do such a thing as that; but living as you do in the midst of lost souls, I pray and beseech you to realize the prospect of their speedy perdition as a vivid fact. As you go to your bed, remember the despair and the dismay of those who dared to live in sin, and have already died without hope, and methinks you will then be in a proper frame to paint that life-picture—which I hope each and all of us have set our hearts upon—the conversion of the many by our means. O, we are not alive, we are half dead. Whitefield could say, 'When I think of these things, I wish I

could stand on the top of every hackney coach in London, and preach to the passers by.' We do not preach as if we meant it, I am afraid that we make infidels by our lethargy, and that you Christian people help to prevent the usefulness of the Word of God by the apparent indifference with which you treat eternal life. If hell be a fiction, say so, and honestly play the infidel; but if it be real, and you believe it, wake up, and leave no stone unturned, no means unfitted, by which through the power of the Holy Spirit, sinners may be saved. Pledge yourselves this night, as with your hands upon the horns of the altar; pledge yourselves as you sit in the place where God has often met with you, that from this hour you will seek, God helping you, to love your neighbor as yourself, and prove your love by pitying earnestness in seeking his salvation. That truth seems to be written clearly enough in letters of fire in the midst of the smoke that cometh up from the desolation of lost souls."

Having dwelt thus extensively upon this point—the resurrection of Christ's body—knowing it to be the essential point with the *Herald*, yet its argument founded thereon utterly fallacious, like the *Herald*, we will conclude this article with strictures upon the time and manner of the resurrection.

If Christ the first fruits refers to Christ being made first in rank, then those that come afterwards are the next in rank, as far as the resurrection is concerned.

As to the time, it is said that Christ is to reign until all enemies are subdued under his feet, and then it is affirmed that the last enemy that shall be destroyed is death. When, therefore, the warfare of life is over, the Christian's enemies all subdued, and death ushers him through Christ's power to an immortal life, Christ then coming to receive Him to Himself—then man's last enemy is destroyed, and those who are thus Christ's at His coming, shall take possession of their eternal inheritance (kingdom) with their risen and triumphant Lord.

Not one of the passages cited by the *Herald* to prove its points made, save the one quoted to prove the resurrection of Christ's material body (Lu. xxiv: 30-38), which resurrection we have fully admitted, is adequate, as we judge, to prove these points, since they are obvious; i. e., they will harmonize with our view equally with its own. For instance, (though we care not to discuss the point), the *Herald* argues there are two resurrections, the resurrection of the righteous taking place in the order of time before that of the wicked. It quotes 1 Thes. iv: 16, 17, "For the Lord himself shall descend, &c., and the dead in Christ shall rise first," &c., and the dead in Christ shall rise first."

Then the *Herald*, quotes Matt. xxiv: 30, 31, "And they shall see the Son of Man coming," &c., and He shall send His angels, and gather together His elect," &c., to prove that the righteous shall be first raised. It forgets that Jesus says (Matt. xxv: 31, 32) referring to the same coming, "When the Son of Man shall come in His glory," "before Him shall be gathered all nations," &c. In Matt. xxiv: 34, it is declared that "This" Christ's own, "generation shall not pass away till all these things be fulfilled."

In Matt. xxiv & xxv, Christ is speaking after tenor, oriental, and Jewish style, making a panorama of the earth to show the coming doom of the Jewish nation, and from time to time of other nations also; and to quote such passages to prove a metaphysical point in controversy, argues at least a lack of better proof.

So of the saying of Job. xiv: 25, 26. Job will not see God "in his flesh," in the spirit world, if Paul's words are true that "flesh and blood doth not inherit the kingdom of God." Job was delivered from his afflictions after his "skin" and his body were well nigh consumed, perhaps even by "worms" and thus in his "flesh" did he see God's power to save.

Is xxvi: 19 is quoted. "Thy dead men shall live together with my dead body they shall arise," &c. Why not read this verse in connection with the 14th verse: "They are dead, they shall not live; they are deceased, they shall not rise." Neither passage bears the least evidence of referring at all to the future world, but simply to nations; and in respect to nations, it is just as proper to speak of the resurrection of a forest, meaning that the trees once standing shall stand again, just as they did before, particle for particle; or of a city, the same houses and to the same forms, as to quote this passage to prove a material resurrection of the dead. Lowth makes the 10th verse read thus: "My deceased, they shall rise;" thus leaving out the word body, and referring the whole to the low estate of the nation which was soon to see a change for the better.

So of Christ's declaration, "All that are in their graves shall hear His voice," &c. *Persons* are not in graves literally, but the people were in the graves morally; and the hour was coming, yea, "and now is," says Christ, when such dead shall "hear his voice and live." Why not let Christ be his own interpreter? Some would "hear and live;" others would hear; but not obeying, would only come forth to judgment and to condemnation.

The *Herald* finally quotes Rom. viii: 11. "The Spirit that raised up Jesus shall also quicken your mortal body." This, we think, is the first time we have ever seen this passage referred to as direct proof of the future resurrection of the body. In it is found our strongest assurance of Christ's help to enable us to live a holy life here, but who would have dreamed that it was a proof, also, that

man is to live a physical, animal, or material life hereafter.

But, says the *Herald*, the resurrection of the flesh of the just, will perfect and render it incorruptible, but none the less material. A spiritual body, then, is none the less material! If such words be not a contradiction in terms, we know not what words can be! Nor does the Bible teach us of any way to render the flesh "perfect" but by grace, or Christ's spirit reigning in us—certainly not by a material resurrection!

REPORT OF REV. JOEL WAKEMAN, DELEGATE OF THE CHRISTIAN COMMISSION.

I was commissioned to labor at Point of Rocks, at the central office at Philadelphia, but on arriving at City Point, it was thought by your station agents that I could be more useful to confine my labors to the chapel just completed at this place by the Christian Commission. I commenced my labors immediately by preaching every evening, and by holding a meeting every day at 2 o'clock P. M., for prayer, conference, and personal conversation with anxious ones.

My meetings at 2 o'clock, in numbers ranged from 40 to 120, which was invariably made up of young converts, and such as were deeply anxious. The mode of conducting this meeting was, prayer, conference, and personal conversation with the anxious. It has been common in these afternoon meetings to hear from one to four or five announce their determination to serve God.

In the evening the chapel has been well filled—in some cases, so densely crowded that many could not enter. The usual mode of conducting the evening meetings, was, first, a short pointed sermon, based upon some passage adapted to the awakening and conversion of sinners; after which an expression called for, from such as desired the prayers of God's people by rising—in several instances over two hundred arose, who were then invited to kneel down during a season of prayer, after which an opportunity was given for such as had given their hearts to God to announce it to the audience. In some instances eighteen or twenty in one evening expressed a determination to serve God. It is impossible for me to tell how many have been converted, but it is believed that hundreds have secured the pearl of great price during the five weeks I have had charge of the chapel.

There have been many very interesting and instructive incidents developed during this time; a few of which I will submit to the consideration of the Commission.

A young man became interested in our meeting and was ordered to the front before he found Christ. This alarmed him from the fact that he thought his probationary season had closed. This thought made such an impression upon his mind that while on picket duty he gave his heart to God.

The question then arose in his mind, What now can I do for Christ? The answer was given by the Spirit—Labor for the conversion of your brother picket-man. He said he approached him and asked him if he loved Christ. He answered no; he then commenced laboring with him, and for four hours he said, and much of the time on their knees he labored and prayed for him, and by the morning dawn he was rejoicing in Christ.

Another young man who became interested in the chapel, said at night to one of his tent-mates, "Do you understand the commandments?" He answered, "I do not. I desire to read the Bible that I may understand them." His tent-mate with some astonishment said, "Do you intend to be a Christian?" "It is my desire to become one." He then read a passage and knelt down and prayed; his tent-mate also knelt and both gave their hearts to God. In less than one week seven others were converted through their instrumentality.

An individual, one evening just as we were about to arise from our knees, after a season of prayer, broke out with a voice choked and tremulous, "O God, I told thee in my tent the other night, that if thou wouldst suffer me to live, to come to this chapel again, I would give thee my heart: O God, I am here, and now I give myself to thee, O God, accept me, and bless me, and O God, bless my dear wife, and my two little children, and keep them in the right way, that if we never meet again in this world, we may meet in heaven. Amen."

Another individual arose one evening and was so overwhelmed with conviction, it was some time before he could utter a word; at length he said, "I am a sinner and need your prayers; I have a praying wife; I received a letter from her day before yesterday, in which she said, 'I asked Nellie (my little daughter), if she had any word to send to her pa. She said 'Yes, tell pa to look to God, then he will come home again.'"

Ever since I received that letter I have seen my lost children without Christ, and I ask your prayers that I may become a Christian."

The above are only a few of the large number who have found Christ during my labors in the chapel at City Point. It has been my lot to pass through many revivals, but in no previous one have I seen the converting power of God so gloriously displayed.

MINISTERS.

It is not to iterate and reiterate theological doctrines, without a definite application, that men are called to be ministers of the gospel; it is to be living men among men. And the sphere of your instruction is as broad as human life, and varied as its history. No calling is so noble as that of the ministry, to a man who understands how to be a minister, who is able to sympathize with his fellow-men, and who feels that he is bound to soul to labor to prepare them not only for time, but for eternity, and not only for eternity, but for time. All things are his; all science is his; all learning is his; all art and all literature are his; all days are his. To him weekdays are Sabbaths, and Sabbaths are weekdays. He may take his instruments from every side. He has universal liberty. His work is as comprehensive, as boundless as the education, the civilization, and the Christianization of mankind. And there is no place

that is so free, there is no place that is so powerful, there is no place where a man lives in such full manhood, as in the ministry, if he is faithful to his duty of laboring for the welfare of men, and dares to speak the things that need to be spoken, everywhere and always. I call you not to a close pulpit. That is a prison. I ask you to come out of prison, and stand among men. "Preach the Gospel," preach it largely, continuously, faithfully, and God will make your life happy here, and will crown your life with immortality in heaven, where you shall shine as the stars in the firmament.—H. W. Beecher.

THE DISCUSSION ON THE RESURRECTION.

TUESDAY, APRIL 18, 1865. JOSIAH LITCH, EDITOR.

We give this week the remainder of the *Western Independent's* rejoinder to our article on the resurrection of the body. He rejoined in a private note to publish the whole in one issue, which we should have cheerfully done had his letter been received in season. But it did not reach us until the first part of his reply had been given to the public.

The importance of the question will be appreciated by those who have observed how much stress was laid on the subject by the apostles in all their public addresses and letters. On it they rested the truth or falsity of the Christian religion. The question with them was not an existence of the soul and spirit after death, for that was the doctrine they, in common with the Jews and even heathens, except the Sadducees, believed. The form of stating it shows that it was something beside a spirit life after death; it was the doctrine of the resurrection of the body. "The Sadducees say there is no resurrection, neither angel nor spirit; but the Pharisees confess both." "For the hope of the resurrection of the dead I am called in question of you this day." Then the hope was something beside that of a spiritual existence after death.

The *Independent* devotes the present article to strictures on the time and manner of the resurrection. He says: "If Christ, the first fruits, refers to Christ being made first in rank, then those that come afterwards are the next in rank, as far as the resurrection is concerned." "The first-born from the dead." "The first begotten from the dead, that in all things he might have the preeminence." This does not mean that Christ was the first to be resurrected from the dead, for many had been raised before him. But he was the first raised to immortality: "Christ being raised up from the dead, dieth no more; death hath no more dominion over him." This expresses the sense in which he was the first who should "rise from the dead" and in which he was "the first fruits of them that sleep." The reader will please keep in mind that the *Independent* has conceded that Christ did come out of the grave in the very body in which he was crucified. But he has not yet given us the evidence from Scripture that the body thus raised was ever dissipated. The record and testimony of the apostles was that the man whose hands, feet, and side they examined, who eat and drank with them, and said "A spirit's flesh and bones as you see me have," went up from their midst, and that "his flesh did not see corruption." He whom God raised up saw no corruption." His flesh which was raised, lived. Was his soul ever dead? Did his spirit become extinct? Clearly not; for he was "put to death in the flesh, but quickened in spirit, by which he went and preached to the spirits in prison." But he proclaimed to John, "I am he that liveth and was dead; and behold I am alive forevermore." If his spirit was never dead, then it was his body which was dead and is now eternally alive.

The time of the resurrection Bro. Orvis thinks, is at death. That then the last enemy, death, is destroyed. Really! Death destroyed in the height of his triumph! That is Christ's coming, when he comes at the death of the believer to meet him. "Then man's last enemy is destroyed."

"Do the Scriptures teach?" is our question. Paul said "The Lord himself shall descend from heaven with a shout, with the voice of the archangel and the trump of God; and the dead in Christ shall rise first." It is thus the Scriptures teach as to the time of the resurrection. But "this is a highly metaphorical passage," says Bro. O., "stating that the righteous dead should be found in the resurrection, or glorified state, when the righteous, then living, should be called by their Lord's descending with the trump," &c.

Will Bro. O. tell us wherein the metaphor consists? And how he determines that it is "not didactic prose?" It certainly bears all the marks of prose. He affirms, concerning it,—this we say unto you by the word of the Lord." Certainly a strong assurance that he means it for a true prose statement. It seems to be such, and until Bro. O. can give us proof to the contrary we shall so receive it.

If this is not "didactic prose," will he please tell us of any language in the Bible which is? for we confess that we know of none if this is not.

In Matt. 24 & 25, Christ is speaking after tenor, oriental, and Jewish style, &c. If he is, he is answering a plain question proposed by earnest men who were anxious to know the truth; and who never intimated that it was to be understood in any other than its most obvious sense. And it is rather a mystery to us how the *Western Independent* found out that it meant anything else. He had come to Jerusalem as Zion's king and been rejected. He had pronounced the doom of the city and people, and said, "You shall not see me henceforth until you shall say, blessed is he that cometh in the name of the Lord. They could only have understood that he would come again as a king, and that he would destroy the city and the people, and that he would build the temple, and that he would sit on the right hand of the Father, and that he would come again to receive his kingdom, and that he would come again to judge the living and the dead, and that he would come again to reign over the world, and that he would come again to be crowned with glory and honor, and that he would come again to be acknowledged as the Son of Man, and that he would come again to be glorified in the presence of his Father, and that he would come again to be glorified in the presence of his people, and that he would come again to be glorified in the presence of his angels, and that he would come again to be glorified in the presence of his saints, and that he would come again to be glorified in the presence of his church, and that he would come again to be glorified in the presence of his kingdom, and that he would come again to 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is in confounding the Papacy with the Babylon of the Apocalypse when the angel so positively said it is a city. "That great city, which reigneth over the kings of the earth." The Papacy is to do a mighty work after it is driven from Rome; no less, in our opinion, than being a chief agent in gathering the kings of the earth and of the whole world to the battle of the last great day of God Almighty, and meeting the Son of God in the great conflict.

Days are years, as they used to pass fifty years ago; and what mighty changes will occur in a day none can divine. The day of the Lord is evidently upon us, and none of us can be too watchful, or too carefully keep our garments.

A. D. 1866.

There are many passages of Scripture which show that the end of the present dispensation will be as sudden and unlooked for as was the flood. No matter how clearly prophecy may point out the event; no matter how concurrently commentators may condescend upon the time indicated by prophecy,—there will be no more faith in it a year, or probably even a day, before it takes place than there was a hundred years ago. Nay, so callous will men become through the non-fulfillment of foolish predictions, that what is true will probably be less regarded than ever just at the time it is going to come to pass; and any one who may then call attention to the real facts of the case, will be regarded with more contempt than any of the previous fortune-tellers of the Church, as the expounders of prophecy have been, somewhat irreverently termed. The general security and carelessness respecting prophecy which at present prevail, may, therefore, be perfectly compatible with the truth of those expositions which place the downfall of the Papacy and the commencement of a new order of things in 1866; and though we would by no means pronounce an opinion of our own upon the subject, we think it only right to place before our readers the leading reasons which have led the students of prophecy for the last two hundred years to fix upon that date as one of wonderful events.

There is a period alluded to more frequently than any other in prophetic scriptures, consisting of 1260 years, at the expiration of which the power of the man of sin is to be destroyed, and a new order of events is to be inaugurated. The chief difficulty respecting this period is to find its commencement, and that has generally by Protestant commentators been placed in the year 606, when the Papacy was established, and about which time also Mohammed began his career as a religious teacher. One or other, or both of these spiritual empires is regarded as that pointed out in scripture, which is to run a bloody and tyrannical course of 1260 years, and then to terminate overthrown.

On the supposition that Popery is the system indicated in prophecy, there are certainly some striking coincidences, if we may coin a word, taking place. The agreement entered into last year by Louis Napoleon to withdraw his forces from Rome in two years, is to be noted among these,—and, not less, the recent encyclical letter, disgusting all the Kings who have hitherto supported the papacy. Indeed scripture indicates that that power will be destroyed by the very potentates who had before supported it.

Whatever may be the precise fate of the two tyrannical and persecuting systems alluded to, and whatever may be the precise date of their overthrow, and whatever may be thought of the Lord's second coming, all must admit that—

"The emmett earth arily reels,
And not far off we seem to hear
The thunder of His chariot wheels."

DREADFUL CALAMITY.

DEATH OF PRESIDENT LINCOLN.

Our heart is too full and sad to say much on this terrible stroke. Long before this will reach our readers, the news will have reached them of the great bereavement this nation and the world has sustained. The story will have been told in every hamlet and hovel, how the assassin in a crowded house, crept stealthily behind him and shot him in the back of his head and then fled before the audience was aware of what was done. J. Wilkes Booth, an eminent actor was no doubt the guilty man.

The event transpired at Ford's Theatre, in Washington, April 14th, 1865, about half-past nine o'clock, in the evening.

Almost at the same moment another assassin entered the house of Secretary Seward, and cut his throat, probably fatally; and wounded mortally his son Frederick, and made his escape before help came.

Thus in a moment as it were, the country from the height of joy is plunged in deepest sorrow.

The stroke was so sudden and severe that the public seem almost paralyzed, and can scarcely realize it.

The President expired at twenty-two minutes past 7 o'clock, April 15.

It has scarcely ever fallen to the lot of mortal man since the days of Moses, to accomplish so great a work as he has performed in four years. And now he "ceased at once to work and live."

BUT GOD REIGNETH.
"The God of Abraham reigns!
Who sits enthroned above;
Ancient of Everlasting days
And God of love;
Jehovah, Great, I Am,
By earth and heaven confessed,
We bow and bless the sacred name,
Forever blest."

MONDAY MORNING.

Up to this morning no traces of the murderer of the President have been found, although it is believed he has gone down the eastern shore of Maryland.

Mr. Seward is likely to recover from his wounds, but his son Frederick is in a very precarious condition.

Hon. Andrew Johnson, Vice President, was sworn into office by Chief Justice Chase, as President of the United States, at 11 o'clock, on Saturday when he made the following speech.

"GENTLEMEN.—I must be permitted to say that I have been almost overwhelmed by

the announcement of the sad event which has so recently occurred. I feel incompetent to perform duties so important and responsible as these which have been so unexpectedly thrown upon me. As to an indication of any policy which may be pursued by me in the administration of the government, I have to say that it must be left for development. As the administration progresses, the message or declaration must be made by the acts as they transpire. The only assurance that I can now give of the future, is reference to the past. The course which I have taken in connection with this rebellion must be regarded as a guarantee of the future. My past public life, which has been long and laborious, as I in good conscience believe, upon a great principle of right, which lies at the basis of all things. The best energies of my life have been spent in endeavoring to establish and perpetuate the principles of free government, and, I believe, that the government, in passing through its present perils, will settle down upon the principles consonant with popular rights more permanent and enduring than heretofore.

I must be permitted to say, if I understand the feelings of my own heart, I have long labored to ameliorate and elevate the condition of the great mass of the American people. Toil and an honest advocacy of the great principles of free government have been my lot. The duties have been mine, the consequences are God's. This has been the foundation of my political creed. I feel that in the end the Government will triumph and that these great principles will be permanently established.

In conclusion, gentlemen, let me say that I want your encouragement and countenance. I shall ask and rely upon you and others in carrying the Government through its present perils. I feel, in making this request, that it will be heartily responded to by you and all other patriots and lovers of the rights and interests of a people."

At the conclusion of the above remarks, the President received the kind wishes of the friends by whom he was surrounded. A few minutes were devoted to conversation, all being deeply impressed with the solemnity of the occasion, and the recent sad occurrence that caused the necessity for a speedy inauguration of the President.

Mr. Johnson is in fine health and has an earnest sense of the important trust confided to him.

William Hunter, chief clerk in the State Department, has been appointed Acting Secretary of State.

The Acting Secretary of State has issued the following address.

TO THE PEOPLE OF THE UNITED STATES.—The undersigned is directed to announce that the funeral services of the late lamented Chief Magistrate will take place at the Executive mansion in this city at twelve o'clock, noon, on Wednesday, the 19th inst. The various religious denominations throughout the country are invited to meet in their respective places of worship at that hour, for the purpose of solemnizing the occasion with appropriate ceremonies. W. HUNTER, Acting Secretary of State, Department of State.

Washington, April 17, 1865.

News of the Week.

WAR NEWS.

SHERMAN'S ADVANCE.
Reported Surrender of Johnston's Army.
Fortress Monroe, April 14.—By an arrival from Wilmington, intelligence is received that Sherman took up his line of march northward from Goldsboro' last Monday. A large amount of supplies have been sent through the Dismal Swamp Canal in barges and around the Cape in steamers for the use of his army. The anchorage place for vessels is in the vicinity of Roanoke Island, at which place they will await the orders of Gen. Beckwith, Gen. Sherman's Chief of Commissary.

The steamer George Leary, from City Point, Va., this afternoon, brings down a report of the surrender of Johnston to Gen. Sherman, but this needs confirmation.

The George Leary brought down direct from the front fifty banners of battle-flags and other trophies, including several beautiful State flags.

Gen. Wetzell issued an order promising protection and safe conduct to the members of the Rebel Legislature of Va. who should assemble in Richmond for a session of that body; he has been relieved from command there and Gen. Ord has been appointed to the command at that place, and the order respecting the Legislature has been countermanded and the assembling of that body forbidden.

Gen. Lee is reported to be in Richmond. The capture of Mobile, Ala., is reported at Cairo, Ill., with 3000 men and 300 cannon.

Correspondence.

Dear Bro. Litch:—Enclosed find one dollar to help defray extra expenses of your dear and valued paper, which has so long been a member of my dear departed parents' family. Truly it is a comfort to me. After having perused its pages for about twenty years, (I think that long) I could not part with it. Within the past sixteen months, I have been called to wade through the bitter waters, having lost my beloved father, mother, one sister, and my only son, a bright bud of promise. 'Twas hard, O, so hard to part from them, but blessed hope, I shall soon meet them again, to part no more forever. Yours with the blessed hope of a bright immortality. LUCY HOLMES SPARKS.

Mulberry, O., April 6, 1865.

Dear Bro. Litch:—Enclosed please find a small sum for the Freedmen's Mission. Our God in his great mercy has broken the chains of slavery, and is leading forth millions from bondage, and emerging as they do from a state of ignorance and superstition yet with hearts and minds open and eager to receive God's precious truth that will make them free indeed, it affords such an opportunity for doing good as never before came

within the reach of God's people. May Br. Leslie and Child be amply sustained, and the Lord of the harvest raise up other earnest and faithful laborers to enter this work, for truly "the fields are white." Yours in hope. JAMES POTTLE.

Waterbury, Vt., April 12, 1865.

Obituary.

MRS. A. D. THOMAS.

Died in Hardwick, Vt., March 7th, sister A. D. Thomas, wife of B. F. Thomas, aged 51 years.

The subject of this notice was converted to God in '43, under the sound of the near-coming of our Saviour, baptized at my hand, and has maintained a fervent Christian character until her death. She had been declining for several years, and during the last six months of her life she seemed to feel the importance of a deeper work of grace. She sought and found it, and often expressed to her husband that she was perfectly happy, and ready to meet the Lord in peace. Sister Thomas was a cheerful and lovely companion, a kind neighbor, and an ornament to a Christian society. She leaves a husband and three adopted children to mourn her absence. A funeral sermon was preached by the writer, founded on Isa. 26: 21, to a large concourse of people, many of whom I had addressed with words of life twenty-five years ago. All seemed to feel the importance of the occasion that had brought us together. S. W. THURBER.

Rock Island, April 12, 1865.

MARY J. ROWELL.

Died in Hatley, C. E., of diphtheria, Sept. 27, 1864, Mary J. Rowell, daughter of Wier and Tersey Rowell, aged 2 years and 10 months.

Though a child, she seemed to understand her condition, and when all hopes of saving her were given up, she looked up to her friends and sang:

"My heavenly home is bright and fair,
No pain nor death can enter there."
Truly we can say, "Out of the mouth of babes and sucklings God has perfected praise." A funeral sermon was given upon the subject of the resurrection, without which Paul has said we are of all men most miserable. S. W. THURBER.

MARGARET McDUFFEE.

Died in Barnston, C. E., Nov. 2, 1864, sister Margaret McDuffee, relict of Daniel McDuffee, aged 88 years.

When dying she said to her daughter, "Cease your tears; I have lived out my time, and am ready to go." She had finished her work here, and wished to depart. Sister McDuffee was one of the first settlers in Barnston. Her Christian benevolence let none go away empty who applied for the relief of suffering humanity. She had a care for all—fed the hungry and clothed the naked. Her house has been a pilgrim's home for many years. Truly she has left a name better than rubies, and will be sadly missed by all who knew her. The friends and mourners were addressed by the writer from Col. 3: 4. S. W. THURBER.

SCENES IN RICHMOND.

"CARLETON'S" ACCOUNT.

President Lincoln is in Richmond. The hated, despised, ridiculed, the brute, the beast, the baboon of the Yankee nation, as the Richmond editors have named him, is here, in the house from which Jeff. Davis fled in haste and terror on Sunday last! The thought seizes one's brain in a whirl, and yet it is my business to write coolly of the great events now transpiring in this city. To write connectedly I will make simply a record of personal observations, taking up the narrative broken abruptly in my letter of yesterday by the departure of the mail messenger.

Language fails me in any attempt to describe correctly the appearance of the city as I passed through the streets this morning at an early hour. The ruins were still smoking. The fire was still flaming furiously in several places. The pavements were hot to my feet, so intense had been the flames. Granite columns, iron pillars, marble facings broken into thousands of pieces, with cart loads of bricks, blocked the streets. Firemen were still at work. One of the engineers stated that nearly a thousand buildings of all kinds had been burned. The Bank of Richmond, Bank of the Commonwealth, Traders' Bank, Bank of Virginia, Farmers' Bank, a score of private banking houses, the American Hotel, the Columbian Hotel, the Enquirer and the Dispatch printing offices, the Confederate Post Office Department, the State Court House, the Mechanics' Institute, all the insurance offices, the Confederate War Department, the Confederate Arsenal, the Laboratory, Dr. Read's Presbyterian Church, several foundries and machine shops, the Henrico county Court House, the Duvall and the Petersburg depots, the three bridges across the James, Haxall's great flouring mills (the largest in the world), all the best stores of the city, were destroyed. The Libby prison was not burned. It still stands a monument of rebel cruelty and inhumanity. In vain were the protests of the citizens to General Ewell; he detailed men to set the fires. When the rebel authorities fired Charleston, negro troops from Massachusetts saved the city from utter destruction, and here Massachusetts, in common with other soldiers of the North, white and negro alike, threw down their guns and did what they could to save the city. General Devens' division was the first to enter the city after Major Stevens with the cavalry detachment. He detailed soldiers to battle with the flames. Some mounted the roof of the Capitol, and others the Governor's Mansion, and extinguished the flames, which were kindled again and again.

"If it had not been for the soldiers the whole city would have been destroyed," was the remark of a Richmond citizen to-day. So the despised Yankees, the greasy mechan-

ics and mudsils, became the saviours of their fond old city, which the leaders of the rebellion, who claim to be cavaliers, set on fire in their impotent rage. What cared they even if they made their best friends homeless and homeless and penitents? Jeff. Davis, Secretary Breckinridge, Gen. Lee and Gen. Ewell have been feasted by many families who to-day are poverty stricken, who have lost property, houses, lands, and all those who are in mourning for loved ones who have fallen on the battle-field, through the insane ambition and malignant hate of those in whom they blindly trusted.

When the rebel rear guard left the city they broke open the stores; panes of window glass, which cost hundreds of dollars, were smashed without compunction; dry goods, boots, shoes, jewelry, everything was taken which pleased their fancy. Why should they not plunder after the example set by their leaders?

The rebel soldiers are to be judged leniently. They have suffered privation and hardship, but their leaders have revelled in luxury, have had places of power, have plundered and robbed the nation, and with provident forethought have hundreds of thousands of dollars in London and Paris.

The poor people and negroes who have had hard work to keep soul and body together, improved the opportunity to help themselves to what was left. There was a grand rush to the stores. Some very ludicrous scenes. One negro had three Dutch ovens on his head, piled one above another, a stew pan in one hand and a skillet in another. Women had bags of flour in their arms, baskets of salt and pails of molasses, or sides of bacon. No miser ever gloated over his gold so eagerly as they over their supply of provisions. They had all but starved, but now they could eat till satisfied.

VISIT TO THE CAPITOL.

The Capitol square was full of furniture, beds, bedding, barrels, baskets, pots, kettles, pianos, sofas, looking-glasses, crockery, and hundreds of women and children who had passed the night in the open air, among the soldiers of Gen. Devens' division, who cheerfully shared with them their rations.

The Capitol outside and in, like the Confederacy, is exceedingly dilapidated. The windows are broken, the carpets faded, the paint dingy, the desks rickety. Members of the Legislature had left their letters and papers behind. Gen. Weitzel was in the Senate Chamber issuing his orders. Gen. Shepley, Military Governor, was also there; also Gen. Devens.

The door opened and a smooth faced man with a keen eye, firm, quick, resolute step entered. He wore a plain blue blouse with three stars on the collar. It was the old hero who opened the way to New Orleans, and who fought the battle of the Mobile forts from the mast head of his vessel—Admiral Farragut. He was accompanied by Gen. Gordon of Massachusetts, now commanding the Department of Norfolk. He had the news yesterday noon, and made all haste up the James, landing at Varina and taking horses to the city. It was a pleasure to take the brave Admiral's hand, and answer his eager questions as to what Grant had done. Being latest of all present from Petersburg I could give him the desired information. "Thank God, it is about over," said he, meaning the rebellion.

ARRIVAL OF PRESIDENT LINCOLN.

I was standing upon the bank of the river, viewing the scene of desolation, when a boat, pulled by twelve sailors, came up stream. It contained President Lincoln and his son, Admiral Porter, Capt. Penrose of the army, Capt. A. H. Adams of the navy, Lieut. W. W. Clemens of the signal corps. Somehow the negroes on the bank of the river ascertained that the tall man wearing a black hat was President Lincoln. There was a sudden shout. An officer who had just picked up fifty negroes to do work on the dock, found himself alone. They left work and crowded round the President. As he approached I said to a colored woman:

"There is the man who made you free."
"What, massa?"
"That is President Lincoln."
"Dat President Linkum?"
"Yes."

She gazed at him a moment, clapped her hands and jumped straight up and down, shouting "Glory, glory, glory!" till her voice was lost in the universal cheer.

No carriage was near, so the President, leading his son, walked three-quarters of a mile up to Gen. Weitzel's headquarters—Jeff. Davis's mansion. What a spectacle it was! Such a hurly-burly—such wild indescribable ecstatic joy I never witnessed. A colored man acted as guide. Six sailors, wearing their round blue caps and short jackets and bagging pants, with navy carkeys, was the advance guard. Then came the President and Admiral Porter, flanked by the officers accompanying him and the correspondent of the Journal, then six more sailors with carbines—twenty of us all told—amid a surging mass of men, women and children, black, white, and yellow, running, shouting, dancing, swinging their caps, bonnets, and handkerchiefs. The soldiers saw him and swelled the crowd, cheering in wild enthusiasm. All could see him, he was so tall—so conspicuous.

One colored woman, standing in a doorway, as the President passed along the sidewalk, shouted, "Thank you, dear Jesus, for this! thank you, Jesus!" Another standing by her side was clapping her hands and shouting: "Bless de Lord!"

A colored woman snatched her bonnet from her head, whirled it in the air, screaming with all her might, "God bless you, massa Linkum."

A few white women looking out from the houses waved their handkerchiefs. One lady in a large and elegant building looked awhile, and then turned away her head as if it was a disgusting sight.

President Lincoln walked in silence, acknowledging the salutes of officers and soldiers and of the citizens, black and white. It was the man of the people among the people. It was the great deliverer, meeting the

delivered. Yesterday morning the majority of the thousands who crowded the streets and hindered our advance were slaves. Now they were free, and beholding him who had given them their liberty. General Shepley met the President in the street, and escorted him to Gen. Weitzel's quarters. Major Stevens hearing that the President was on his way, suddenly summoned a detachment of the Massachusetts 4th Cavalry, and cleared the way.

After a tedious walk the mansion of Jeff. Davis was reached. The immense crowd swept round the corner of the street and packed the steps in front. Gen. Weitzel received the President at the door. Cheer upon cheer went up from the excited multitude—two-thirds of whom were colored.

The officers who had assembled were presented to the President in the reception room of the mansion.

Judge Campbell, once on the Supreme Bench of the United States, who became a traitor, came in and had a brief private interview with the President in the drawing-room. Other citizens called—those who have been for the Union through all the war.

The President then took a ride through the city, accompanied by Admiral Porter, Gens. Shepley, Weitzel and other officers. Such is the simple narrative of this momentous event, but no written page of illuminated canvas can give the reality of the event—the enthusiastic bearing of the people—the blacks and poor whites who have suffered untold horrors during the war, their demonstrations of pleasure, the shouting, dancing, thanksgivings to God, the mention of the name of Jesus—as if President Lincoln were next to the Son of God in their affections—the jubilant cries, the countenances beaming with unspeakable joy, the tossing up of caps, the swinging of arms of a motley crowd—some in rags, some bare-foot, some wearing pants of Union blue, and coats of Confederate gray, ragamuffins in dress through the hardships of war, but yet of stately bearing—men in heart and soul—free men henceforth and forever, their bonds cut asunder in an hour—men from whose limbs the chains fell yesterday morning, men who through many weary years have prayed for deliverance—who have asked sometimes if God were dead—who, when their children were taken from them and sent to the swamps of South Carolina and the cane brakes of Louisiana, cried to God for help and cried in vain, who told their sorrows to Jesus and asked for help, but who had no helper—men who have been whipped, scourged, robbed, imprisoned, for no crime. All of these things must be kept in remembrance, if we would have the picture complete.

No wonder that President Lincoln who has a child's heart, felt his soul stirred; that the tears almost came to his eyes as he heard the thanksgivings to God and Jesus, and the blessing uttered for him from thankful hearts. They were true, earnest and heartfelt expressions of gratitude to God. There are thousands of men in Richmond tonight who would lay down their lives for President Lincoln—their great deliverer—their best friend on earth. He came among them unheralded, without pomp or parade. He walked through the streets as if he were only a private citizen and not the head of a mighty nation. He came not as a conqueror—not with bitterness in his heart, but with kindness. He came as a friend to alleviate sorrow and suffering—to rebuild what has been destroyed.—Boston Journal.

EXTRACT FROM THE SPEECH OF MR. CRESSWELL, OF MARYLAND.

IN THE HOUSE OF REPRESENTATIVES, UPON THE CONSTITUTIONAL AMENDMENT.

"In my own state the freedmen properly appreciate their position. In fact, the slaves, for the most part, knew beforehand from actual intercourse with those of their race previously unmanumitted, what would be expected of them after their emancipation. I have heard no complaints of their idleness or dissipation. All of them with whom I have conversed seem to understand that they must work for an honest livelihood. They were never better behaved. Obedient, cheerful and happy, they appear anxious by their good conduct to reward the efforts of those who labored to make them free. I regret nothing I have done for them. On the contrary, I rejoice that I have been able to contribute to the restoration of the rights of humanity to a down-trodden race. When passing along through life I encounter these poor freedmen, and hear one of them say, 'Master, God bless you, I feel none the worse that the prayer of a fellow-mortal, black though he be, upon whom I have aided in conferring something more of happiness, has been offered up in my behalf.'

"The helplessness of the blacks used to be a favorite topic of conversation among the slaveholders of Maryland, but since emancipation has been in course of development, very little has been heard from them on that subject. When Jeff. Davis' statesmanship had begun to bear fruit, and a fearful suspicion had gradually dawned upon the enlightened understanding of his followers, that instead of making slavery supreme, he had simply knocked out its brains and given its carcass to the dogs, fear made them tell the truth, and we then discovered that the helplessness was chargeable more to the masters than the slaves. 'Gracious heaven!' they exclaimed, 'If we lose our slaves, how shall we get along? Why, we never worked a day in our lives.' And when in the course of events the loyal white people of Maryland for nearly three years had been marching their fathers, and sons and brothers to the war, many of them to return no more, and when at the board of almost every loyal family the place of some loved one could be filled only by the cherished memory of a gallant soldier who had nobly died for his country, those who had suffered thus, seeing the slave-owners actually profiting by the security of white labor, began to ask, Why are not the burdens of this war made equal? Why are not the slaves put into the army and allowed to fight? At the mere asking of such grossly unconstitutional questions, a wall went up from the slave-owners, (except a few, to

whom all honor,) that rent the heavens. They cried out, 'O! spare us, spare us; our work must be done, and our slaves must do it. Go on with the draft, and let the white men who are unable to pay commutation, go to the war.' But notwithstanding these most affecting entreaties, the able-bodied male slaves nearly all volunteered. After they had gone, the owners were indiscreet enough to complain, because, as they said, all the strong men having been taken, they would be taxed with the support of the women and children, the helpless and infirm, and they piteously asked to be relieved from so much unrequited expense and care. The alleged grievance coming to the ears of one having the power to remedy it, he at once made it known that he would relieve the owners from the charge of all the negroes whom they were unwilling to retain, and would provide for their transportation by sending a steamer to any accessible point that might be designated. Strange to relate, not one application was made for transportation. There was an instantaneous conversion of all who before complained; and like good Christians they forthwith acknowledged the obligation resting upon them to protect and provide for the imbecile creatures over whom Providence had placed them. But the most ludicrous refutation of all such complaints was given the other day. Even before the election for the adoption of the Constitution had been held, the slave-owners, profiting by the signs of the times, began to ransack the statutes of the State in search of some legal device that would enable them to secure for a few years more the services of the infant slave. Scarcely had they fished up an old apprentice law, which the lawyers told them would answer their purpose, when lo! and behold, they gathered up the little darkies of both sexes and crowded them into all conceivable kinds of vehicles, until they looked like over-populous nests of blackbirds, and then conveyed them with all possible haste before the Orphans' Courts, and had them bound out to their former masters. Many of the owners, although the result of the election was then unknown, actually manumitted the children before the first of November, and had them bound immediately in order that they might deprive their parents, who were still slaves, of the right of being consulted after their emancipation as to the disposition of their own offspring.

"You will not wonder at my confidence in the improvement of the negro race when I relate an incident, which came under my own observation. Our struggle for emancipation was fierce and closely contested. For a long time the result was in doubt. The soldier's vote finally settled it in our favor by a majority of less than four hundred; but the advocates of slavery, unwilling though fairly beaten, to surrender a field which they had held so long without dispute, did their utmost, after the election, to defeat the voice of the people, by a resort to protests, and infamations and writs of mandamus, and every other device which the ingenuity of counsel could invent. The Governor's proclamation, declaring the triumph of the friends of freedom, in spite of rebel votes and the law's delay, did not reach the Southern section of the State until Monday, the 31st of October, when a steamer from Baltimore brought the official document. A Union meeting was held that day at Cambridge, in Dorchester county, at which it was made known, to the infinite disgust of every faithful follower of Jeff. Davis, that the next day would see Maryland, a free State. I know not how the word passed; I saw no flashing beacon, nor flaming brand, nor speeding courier; but as I traveled in open carriage that night to find an appointment next day, more than fifty miles away, it seemed as if the very air had borne the glad tidings before me. All Africa was abroad; some on horseback, some in wagons, but nearly all on foot, moving along, singing and joyful. When, later in the night, I was journeying wearily through the sighing pines, my curiosity was excited by the fact that ever and anon a bright light would suddenly burst upon me. Knowing that country people were usually at that hour abed, these lights were a mystery to me. Turning to my companion, I asked an explanation. He replied, 'The lights you see are at the meeting-houses of the negroes, who have met for the purpose of holding watch-meetings to welcome in the 1st of November.' The mystery was explained. The negroes had assembled at midnight in their rude churches hastily built by the roadside in the woods, or down at the marshes, to watch for the advent of their day of jubilee, in order that they might receive their earliest expression of 'Heaven's priceless gift to man—thrice-blessed liberty—while on their knees before the Father of all. Surely, a people who will thus dedicate the first moments of their freedom to God, are worthy to be free.'

STRANGE FATALITY.

A case exhibiting strange fatality in a family has occurred at Trowbridge. There was a family named Watts residing at Melksham Forrester. The father was taken ill, died and was buried. On the return of the mourners from the funeral they found the mother dead. She was buried, and on the return of the sorrowing mourners from the grave, they found the daughter dead. Last week a surviving son died, and a letter containing the sad intelligence was sent to Trowbridge, to the only surviving child, a woman named Jane Watts, living in Roundstone Street. Her son took the letter, and by way of gently breaking the news to his mother, told her brother was ill. Looking up, she caught sight of the black border of the letter, and exclaimed, "He's dead! I shall die too!" Although previously well, she sat down fainting in a chair. Her son not thinking his mother's words would be verified, started for Melksham, to see the last offices performed to his uncle's remains. In his absence a neighbor named Barnes happened to go into his mother's house, and found her partially insensible in a chair. He attempted to rouse her, but she fell from the chair under the grate. He summoned the neighbors, and medical assistance was procured; but in spite of all attentions she sank, and died with-

in four hours, of receiving the intelligence. At the inquest held on the body, the Coroner said it certainly was a most extraordinary case. The jury returned a verdict of "Died by the visitation of God."—Wills (King's) Mirror.

CAN'T STAND IT.

Rev. Mr. Merrill, of Portland, Me., after the battle of Antietam, found a number of wounded rebels in a barn and barn-yard, deserted by their surgeons, with no well man near to help them—the dying and the dead lying together for three days, amid the filth of the barn-yard, without food or drink. He immediately carried drink to them, procured ambulances, and proceeded to remove them to the field hospital; first relieving their hunger with the supplies brought in the ambulances, and then beginning to wash them from the filth in which they had been left lying by their own officers and comrades. As he proceeded with this disgusting work of charity, he took off the shoes and stockings of a rebel, and began to wash his feet. The man began to sob and cry.

"What is the matter; do I hurt you?" said Mr. Merrill.

"No, you don't."

Mr. Merrill proceeded with his work, and again the man began to cry and sob.

"I really cannot go on to wash you, unless you tell me what is the matter."

"Matter enough. You call us rebels, and I suppose we are, for I fought again that ere old flag; but when we're wounded, you come to us here, not like angels, but like the Lord Jesus Christ himself; washing our feet, and I can't stand—I can't stand it."

DAY OF THE PASSOVER.

Mr. Editor:—There are a number of persons professing to believe that the crucifixion was on a Thursday, who cling to the opinion, that the Passover was eaten on the night of the betrayal; that is, on Wednesday evening. But according to John chapter 12, Christ came to Bethany "six days before the Passover," and "the next day" made his regal entry into Jerusalem; while the people took branches of palm trees, and went to meet him, and cried, "Hosanna, Blessed is the King of Israel that cometh in the name of the Lord." If then, the Passover had been eaten on Wednesday evening, six days before, at the earliest, would have been Thursday evening, which was the beginning of the sixth Jewish day, so that his entry into Jerusalem, in that case, would have been on the seventh day Sabbath. But such processes were not in accordance with the Jewish observance of the Sabbath, and so could not have been on that day. And as it could not have been a day earlier, it must, therefore, have been a day later; that is, our Palm Sunday. And as Sunday and Wednesday include only four days, the Passover could not have been eaten in that year on Wednesday evening. WM. HOBBS.

MESSIANIAN CONFERENCE OF PA.

This Conference will be held at Trenton, N. J., commencing Wednesday, May 31, at 10 o'clock. A. M. J. LITCH, Pres.

D. I. ROBINSON, Sec.

The order of exercises will be as follows: Opening day at 10 A. M. Organization for business.

11 A. M. Annual Introductory Sermon, Eld. J. A. Heagy. Substitute, Eld. M. L. Jackson.

Weekly Donations

Of 25 Cents for Herald.

"And that you remember the words of the Lord Jesus Christ, how he said, 'It is more blessed to give than to receive.'"—Acts 20: 35.

S. K. Baldwin,	\$13.00
Mr. Jones,	1.00
Mrs. J. Nichols,	1.00
Lacy G. Ford,	5.00
Peter Parady,	8.00
Geo. Dickey,	5.00
Maria Scott,	5.00
S. Goff,	13.00
G. Phelps,	13.00
Horace Newton,	13.00
D. Bosworth,	13.00
G. Gunner,	12.00
D. Bosworth,	12.00
Anthony Pearce,	12.50
R. Swartz,	12.50
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M. A. Frank,	1.00
L. White,	1.00
D. E. Wetherbee,	1.00
S. N. Nichols,	1.00
Geo. Fisher,	1.00
Ruth S. Case,	1.00
W. W. Hawkins,	1.00
Maria M. Doyle,	13.00
Sarah B. Doyle,	3.00
Joseph Clough,	3.00

WEEKLY DONATIONS OF 10 CENTS FOR HERALD.

S. K. Baldwin,	\$5.20
M. Bradley,	5.20
M. Bradley,	5.20
D. Rupp,	5.20
A. McBride,	3.00
Bower Lewis,	3.00

WEEKLY DONATIONS OF 5 CENTS FOR THE HERALD.

Jool Learned,	3.00
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DONATIONS FOR EXTRA EXPENSES OF HERALD.

O. W. A.,	\$1.00
M. C. Bateman,	2.00
Miss Marston,	3.00
S. Coburn,	2.00
E. Luckwood,	1.00
S. N. Nichols,	1.00
M. Cheney,	1.00
Mary A. Pearce,	2.00
Mrs. O. Stoddard,	3.00
A. Friend,	2.00
John Smith,	3.40
S. H. Kocum,	1.00
S. H. Kocum,	1.00
Sylvester Burke,	1.00
M. A. Curtis,	3.00
Win. A. Curtis,	2.13
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N. A. Holton,	1.50

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Carrie,	25
Frank,	25
Minnie,	\$1.00
Eugene F. Beitel,	15
H. B. Beitel,	15
H. B. Beitel,	15
T. Palmer,	20
J. Simpson,	10
J. Dalton,	20
Willie Loder,	25
Mary Cope,	25
E. Cunningham,	50
Gracie,	50
Johnny,	10
Mary,	05
Levie,	05
Willie,	50
Merrie,	50
Ella,	5
T. Walter,	5
Georgie,	25
Sarah,	25
Seaside,	10
Little Lilly Ganner,	10
Mary,	10

10 CENTS WEEKLY FOR FREEDMEN.

Adelaide Bliss,	1.50
John B. Bennis,	1.50
E. C. Drew,	2.00

DO SOCIETY FOR FREEDMEN'S MISSION.

Inez,	25
Carrie,	25
Frank,	25
Minnie,	\$1.00
Eugene F. Beitel,	15
H. B. Beitel,	15
H. B. Beitel,	15
T. Palmer,	20
J. Simpson,	10
J. Dalton,	20
Willie Loder,	25
Mary Cope,	25
E. Cunningham,	50
Gracie,	50
Johnny,	10
Mary,	05
Levie,	05
Willie,	50
Merrie,	50
Ella,	5
T. Walter,	5
Georgie,	25
Sarah,	25
Seaside,	10
Little Lilly Ganner,	10
Mary,	10

You will see by the above weekly subscriptions the plan suggested and adopted by our last Conference for meeting the extra expenses in publishing the Herald and Visitor for the present year.

The Conference, believing the above course to be far more acceptable than to advance the price of subscription (as other religious papers have, to at least three dollars per annum) which we should have to do, or to publish not more than three editions per month, or much reduce the size of the paper. The plan, as you see, is to obtain at least one hundred subscribers to each proposition agreeing to pay twenty-five cents, ten cents, or five cents per week payable in such sums and at such times as the subscriber can make it the most convenient. Now in consideration of the pressing wants of the office, we call upon one and all to send in their names to some one of the list, as we are anxious to see the entire lists filled up immediately. At the Conference there were some twenty-five names obtained for the twenty-five cent list as you will see by the report.

This work is the Lord's and he calls on us (by opening a large door of usefulness) to come up with our weekly offerings, and put shoulder to shoulder in the great and good work of making known the blessed doctrine of the soon coming kingdom of God. Come, brethren and sisters, to the good work—the Lord is coming—labor to not be found wanting when he shall appear.

R. R. Knowles, Treas.

The Family Circle.

WHERE TO LEAVE OUR TROUBLES.

As the angel of mercy flew over the earth at midnight, he saw so many forms of sorrow, heard so many groans of pain, listened to so many sighs of distress, that his heart was moved and saddened. He went and laid his sadness at the feet of Jesus on the throne.

"Go back," said the sweet Voice, "go back and visit each one of these sufferers, and see if they need suffer as they do."

Down again to the earth the swift angel flew, and entered a small, humble dwelling. He paused and stood in the chamber door. On the bed lay a dying father. He was pale, and breathed with difficulty. On his breast lay a great bundle. It was evident it was very heavy, and very oppressive. He could not get it off. Presently the angel saw a hand close by the bed, holding a large sack in the shape of a human heart; and on it was written, "Cast in all thy cares, for he careth for thee." The writing was in letters of light, large and plain. The poor man put his trembling hand into the bundle and took out a handful, marked "Anxieties for my poor wife." Slowly and tremblingly he cast it in. Then he took another, marked "Distress for my orphan children." He threw that also in, and his load was lighter. Once more he took up another parcel, marked "O my aged father and mother!" Slowly he dropped it into the sack. Then he seemed to be frightened at what he had done, and tried to reach down and take back these several burdens. But no! the hand withdrew the sack, and he could not take them back. Then his breathing became soft and easy, his face lit up with smiles, his heart beat with hope, and he died in peace and joy.

"casting all his cares on him who cared for him!"

Next the angel of mercy entered a magnificent dwelling. Softly they were treading upon the rich Turkey carpet; with velvet step and low breathing; they were gathered around the couch of a beautiful dying child. Near the little sufferer stood the mother, pale, tearless, wringing her hands in agony. Her child she knew must die—was dying. Slowly and gently the hand held up the heart-sack, and she read, "Cast all your cares upon him, for he careth for you." In a moment she threw in her sorrows, her griefs and her agonies; but before she could feel relief, she suddenly stooped down and snatched them up again, and laid them on her own heart. A tender voice seemed to say, "Cast in, cast in, and thou shalt be comforted." But she would not. She said she had cast in all her cares, and wondered why she was not comforted. Poor weeper! She forgot that we must leave our cares with him as well as cast them upon him.

Again, the angel stood in the study of a minister of Christ. It was Sabbath evening, and the weary man was thinking over the results of another day's sowing, and was crying to his Master, "Lord, who hath believed our report, and to whom hath the arm of the Lord been revealed? When will the harvest-day come?" The Voice spoke to him, "Be not weary in well-doing." "In due season you shall reap if you faint not."

And then he met the physician just entering his home, after seeing nearly forty patients since he last slept. He was worn down. There was an epidemic, and the community was filled with terror. What could he do? He had exhausted all his skill. Gently the hand held up the sack, and he saw written, "If any of you lack wisdom, let him ask of God, who giveth to all men liberally and upbraideth not; and it shall be given him." "Cast all your cares upon him."

Then the angel met a little child in the street sobbing and in tears.

"What is the matter, little one?"

"O, I can't understand my lesson, and my teacher is not patient with me. I try hard, but I can't get it."

In a moment the hand drew the sack up to the little one, and the Voice bade him throw in his sobs and his tears.

And the angel said that in every instance when they cast in their cares and did not take them up again, they were all comforted and cheered. They could dry up their tears, and the smile followed the tear. But when they refused to cast them in, or were unwilling to let them remain, after they had cast them in, there was no comfort; the hand withdrew the sack and left the poor sufferer to his sorrows. And as the angel went back to the throne, he brought a loud thanking that there is one place large enough to hold all the sorrows of earth, if the poor sufferers would only cast them in and let them remain there!

"Earth hath no sorrow that Heaven cannot cure."

—Rev. John Todd in S. S. Times.

WISDOM'S POCKET CHANGE.

A blithe heart makes a blooming visage. Be slow to promise, and quick to perform. Contempt is the best return for sourliness. Diet cures more than the doctor. Envy, like a vulture, preyeth on itself. False friends are worst than open enemies. Gluttony kills more than the sword. He who promiseth runs in debt. If rich, be not elated; if poor, be not dejected.

Jests, like sweetmeats, often have sour sauce.

Keep good company, and be one of the number. Let not your tongue out your throat. Many go out for wool and come home shorn.

Nothing overcomes passion more than silence. One bad example spoils many good precepts. Promise little and do much.

Reckless youth makes rueful age. Suspect a tale-bearer, and trust him not.

The first step to greatness is to be honest. Unmerited honors never wear well. Vows made in storms are forgotten in calms.

When sorrow is asleep, wake it not. Yielding tempers pacify resentments. Zeal in a bad cause is worse than coldness in a good one.

"Doctor, I want you to prescribe for me." The doctor feels her pulse. "There is nothing the matter, madam; you only need rest." "Now, doctor, just look at my tongue! just look at it! look at it! now say what does that need?" "I think that needs rest, too."

In a prison in Paris, the juvenile vagrants and young thieves are organized on a military plan, the well-behaved being raised to the rank of corporals and sergeants. They are also taught a trade, and recently the study of music has been introduced.

The happiness a man derives from money is in proportion to his liberality. A poor man who thinks he can afford to give his mite feels richer than the

misers who will not give anything.

REVISED NEW TESTAMENT.

We are now prepared to fill orders for the Revised New Testament. Plain Cloth binding, 75c. Roan Gilt, \$2.00. We have also a new edition of the Christian Lyre, 75c. Pocket Harps, 90c.

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Elder H. H. Jones,	\$5.00
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The Advent Herald.

"Behold, I come quickly." "Occupy till I come."

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Communications.

Original.

MISSION JOURNAL.

Tuesday, March 7. Visited Bro. McKee's Mission school in Nashville. We found him hard at work, most worn down with care and excessive labor, with five choice lady teachers, in a large, colored church filled with children of all ages, and both sexes. 440 was the number present that day. You may imagine the noise of six classes reciting in one room, filled with children, who can hardly be taught to study to themselves. Yet it was a thrilling sight to see those little, happy creatures working away on their lessons. The writing class wrote on their knees, around the altar, on planks and boxes. Notwithstanding these difficulties, the children are advancing rapidly. One large class read the third chapter of John beautifully, and answered some Bible questions very intelligently.

We are very much attached to this dear, hard-working Mission family. They have passed through a fiery trial within the two years of their labors in Nashville. Owing to excessive labor, Bro. McKee during the last winter, was completely prostrated, and obliged to leave for four months to recruit, and during that time these noble ladies conducted the school and affairs of the family amid every difficulty; one of them having the small pox during the time, taken from one of her scholars, yet they struggled on, but at last felt that they could go on no longer alone. At the time we came South Bro. McKee had just recovered, and in passing through Louisville, we met him for the first time. His kind heart and encouraging words made us warm friends, and since then we have received every kindness from him and his family. He spoke to us of Edgefield as a desirable place for our mission. He also helped us to procure our rations by introducing us to Gen. Miller, commander of this post. They represent the United Presbyterian church, and are sustained by a few churches as their special mission. They are now erecting a large house for worship and schools. God bless the U. P. mission family. They have done much, and may they still do more good, and at last receive a rich reward for their labors of love.

In the city is another mission called the Penn. Freedmen's Aid Society. A rich association who send abundance of blankets, books, and clothing, both old and new, and everything that can make glad the hearts of this poor people. Mr. Mitchell, a Quaker, is superintendent of the mission, and has sufficient help to maintain one school at the Contraband Camp, and another in the city. He has also two other missions in the State under his charge. We have received many favors from him, but we find that he is desirous of convincing the government that there is no other mission so important as his, and desires to manage matters so that we shall acknowledge him as Lord of all. He worked his cards so as to throw us out of the camp, and we came near losing our rations through his course. If we would be directed and swallowed up in his association, all would be right, with endless favors. It being simply an educational work with them, we feel that God would have us embrace more, and try to fit the souls, that we are teaching, for the kingdom of God. Still, he and his corps of teachers are doing a noble work. Many homes are made comfortable and they deserve much praise. Mr. Mitchell's assistants are from all denominations. It is not a Quaker society, though they do much through it. Some bales of nice goods come from Europe. Besides these two missions, there are six private schools for blacks, some of them taught by teachers from the various Western associations.

Nashville and Edgefield are filled with both black and white refugees, owing to the protection it affords, it being the military headquarters for the department. We are therefore in the very heart of this great field, and may God make us equal to the work.

March 13. We this day received a box of woolen socks and comfort bags, with tea and dried apples from the Women's Benevolent Society of Georgetown, Mass., to be distributed among the soldiers. How much we

wished that they were sent for the freedmen. Our hearts bleed as we visit some of the poor cabins and have to say, be ye warmed and be ye filled, with nothing to give them, except as at times we hand out a piece of pork or beef from our rations. For every kindness we are repaid by the kind blessings they bestow upon us.

March 14. Called to-day to see Gen. Thomas for the purpose of laying before him the condition of things in Edgefield. It was dangerous business, for had our statements leaked out, God only could have protected us, but for once in my life I determined to be a martyr for the good of the whole, if I could only improve and check this terrible condition of things. The Adjutant received our statement and promised to give attention to the matter. The next week a Lieutenant was sent over to assure us of protection, and to inquire whether we had been molested in our school, and stated that the village would be placed under special patrol. The result is most salutary. We now have quiet and comparative safety.

Thursday, P. M. 16th. Female prayer meeting at the schoolhouse, conducted by Mrs. Child. At the close ten to fifteen mourners came forward. After conversing with them and showing them the way of faith amid tears and sobs, we prayed with and for them. During the week, each day witnessed the breaking forth of some soul from the bondage of sin. The conversions are as thorough as the conviction is deep and pungent.

Friday 17th. We have until now been cooped up in so limited quarters that our family were obliged to sleep away among the colored neighbors. We sojourned ourselves with the oft-repeated remark, "This is missionary life." We found that cooking, sleeping and writing in the same room was hardly endurable, especially as the warm weather approached. We made it a subject of frequent prayer that God would be pleased to furnish us a house. This morn Aunt Abigail, a good mother in Israel, found that a house was to be vacated, and secretly she posted off before breakfast to inform us of it. I felt when she spoke of it that probably the Lord was in it, especially as I had not sought it myself. On inquiry we found that the house was beyond our means, and with sad hearts we declined accepting it. But the Lord was only trying our faith, for the matter was so ordered that the house fell into the hands of a warm friend who not only rejected all applications for it, but let us the house at a much less sum than he could have got from others. Still we were helpless, we had only means to get along from day to day. We therefore stated that we were not able to furnish the rooms. This stirred up the warm-hearted sisters; they appointed a gathering, met and consulted together and decided to supply us from their scanty homes. The next day, bedsteads and bedding, bureaus and sofas, chairs and dishes came from every direction until nearly every want was supplied. Our hearts were overwhelmed with gratitude, as we knelt and consecrated our house and ourselves to the God of Divine Providence. This will be appreciated when the fact is considered that for a week we searched in vain for a single room, and we despaired of getting a house from any resident of the village on account of our hated work of teaching the despised ones. The owner of our mission home is a Boston man—a teacher, and much pleased to be able to furnish us with our so much needed home. We pay twenty dollars per month for four rooms; a low rent, for any single room will let for ten to twelve dollars per month. This high price is owing to the influx from the South, and also on account of the many officers who desire board or hire rooms. Objections were raised by some careful friends to our living here on account of its being retired and therefore exposed to the bullet of the secret enemy. Our reply was, if the Lord has furnished us a home, he will protect us in it. We have a strong guard at the next house unsought for by us, and the headquarters of the Provost guard is within sight. We sleep at night reposing on the arm of the Almighty, believing that the path of duty is the only path of safety, and that in God a man is immortal until his work is done.

Sabbath, 19th. Bro. Leslie preached to an overflowing house on the Plan of Salvation. They gave excellent attention. All are pleased with the formation of the Mission church. Say some, "we have seen different kinds of churches, but never knew of such a church where all de Christians can feed together." "Praise be Lord for sending the brothers from a far country to teach us such glorious benefactions."

Monday, 20th.—The Freedmen of Nashville had a great turn out to-day. A regiment of colored troops, followed by the "Sons of Relief," and then a column of men followed by a lively set of boys, and then a larger company of women, followed by a host of chatting girls, the whole, followed by hacks and teams of every description. Mounted guards stood at the corners to protect them. Among the banners I noticed one bearing a very pertinent question, viz. "Will Tennessee be the first or the last to grant to her sable sons freedom of suffrage?" This is of all things most dreaded by Southerners, and to have such a banner mooting such a question, to pass through the streets of the

capital of Tennessee, which until recently, held nearly 300,000 slaves, was to me a sign of the times. "How are the mighty fallen!"

Another banner brought tears to my eyes. "We can forgive and forget the injuries of the past." O, thought I, what hath God wrought. The wrongs of a generation, the untold misery of slow rolling years, the separation of families, the subjection to lustful passions, the ignorance and poverty, resulting from the cupidity of man, the sins of a nation, that even God could not overlook, all forgiven and forgotten.

While some around me jeered and ridiculed, my mind was deeply moved at this wonderful spectacle of God's power in bringing forth this people from darkness and degradation, and yet no return of wrong for wrong, but forgiving and forgetting all.

P. M. Bro. McKee and lady teachers visited our school. Mr. Hubbard, teacher of one of the private schools, also came in. They both remarked to the children, and bestowed the highest commendation on the order and success of the school. They propose to bring over their schools May day, to meet ours for a picnic. I wonder what secess will say?

Thursday, 23d. Found Rev. C. C. Leigh, Chairman of the New York National Freedmen's Relief Association, Rev. J. M. Waldron, Secretary of W. F. A., and Rev. Henry M. Storrs, of Cincinnati, at the Commission Rooms, who inquired minutely in regard to our association, officers and plan. After which the first two accepted an invitation to return with me and visit our school. The boys were delighted with remarks from Mr. Leigh.

Sunday, 26th. We have thus far had pleasant Sabbaths. Our Sunday school and morning prayer meetings are much enjoyed. In the afternoon I spoke on the importance of the Holy Scriptures, and urged all to learn to read that they might enjoy the privilege of searching its pages. At the close, Bro. H. Ray, and Wm. Bird, being selected as officers of the church, were set apart by the "laying on of hands." It was a season never to be forgotten by those brethren. We find this people depend much on the Good Spirit. Some tell wonderful things concerning the spirit speaking to them, teaching them to read and pointing out duty. They are a people of strong faith, and when engaged are very zealous. I notice, however, that in every instance, when they lose their strength it is connected with singing and shaking of hands. Why does not the Holy Spirit fill them as full during prayer or preaching? As a few were having a very lively time in a cabin by themselves, a quiet brother remarked, "That if they would get as happy alone with God in prayer he should have more confidence in it." But the warm hearts of this people will always overflow with fervor, and I have no heart to oppose their joyful emotions and exercises, only so far as a quiet influence and a kindly setting before them the fact that "bodily exercises profiteth little."

We can see our influence on most minds, but yet the light must dawn gradual, or else prejudice will arise and they will shrink from us, as opposed to Christian liberty, and "getting happy" as they call it. We find that we can lead them by a silken string of love, but to force them to a conclusion against their conscience, would be like forcing Niagara up stream. They are secretive and think far back, when they are to the face polite and affable. This is the secret of the failure of the masters to impress fear of the Yankees on their minds. They would say yes, yes, to the face, but no, no to each other. If this people are cunning and tricky, they are not entirely responsible. A generation of servitude has trained them to it. To them it seems no sin to deceive their masters since no privilege could be enjoyed or allowed, without deception of some kind. Of course there are many fine exceptions.

Our schools are much enjoyed by us. The children are very affectionate, always running to meet us, and hop with joy, when we visit their homes. The girls bring beautiful flowers to Mrs. Child and keep our mantlepiece smiling all the time with them. I requested the girls to bring roots to place in front of our cottage. Old and young came immediately, bringing various things. They enter into all our wishes, and try in every way to please us, and make us happy.

Sunday, April 2. Another beautiful Sabbath has dawned upon us. The ground is covered with rich green verdure, the most beautiful I ever saw; the birds think it right to sing their sweetest songs. The trees are proposing to help shade us, and God is smiling through the face of nature. All is activity; it is a high day with us. After the Sabbath school the congregation formed a procession and marched to the water's side—the Cumberland river. As we proceeded, the brethren sung one of their peculiar and solemn hymns producing a delightful, though rather novel sensation. As we passed along we were the observed of all observers. We could see the curling lip of scorn, and the joyful look of approbation, while others wondered. A thorough notice was thus given, and when we arrived at the water's side we found at least 500 persons assembled, besides hundreds on the other side. After

singing and prayer, Bro. Leslie baptized fourteen as willing and happy souls as ever were "buried in Christ." Yet though every soul was filled with joy and some shouted, yet all were orderly and the entire assembly seemed to be impressed with the solemnity of the scene. Some were convicted of sin and some of duty, and all passed off without the least disturbance. It was surprising to see the courage of the candidates. Not one strangled, and each arose with a happy smile on their face.

In the afternoon Bro. Leslie discoursed on baptism, after which I gave the Hand of Fellowship to those who were baptized. The table of the Lord was spread for the first time. A happy company gathered around and the season closed with a joyful fellowship by the shaking of hands.

Tuesday, 28th. We are rejoicing to-day in the reception of our much needed school books. The children flocked to the house with their money before we could well attend to them, and soon our 75 First readers were exhausted and more wanted. 50 are ordered. Some came trembling, and pushed along by others with tears in their eyes, saying that they had no parents or that their parents had no money, timidly asking for books. We soon found our list of debtors rather long; but no matter, so long as we have, we will share with God's suffering ones. We have never been absolutely stopped for lack of funds, and when the Lord stops the fountain, we of course shall not be responsible for the streams drying up. But we are more and more convinced that his treasury is a very rich one, and he promises no lack to those who trust him. May God bless the donors to this glorious work, and fill their hearts as full as their donations fill the hearts of this people with joy.

Bro. Leslie is overworked. Besides his duties in school and on the Sabbath, he is called for on every side to visit and administer to the sick. On leaving home his village friends presented him with a splendid case of homeopathy, and they may thank themselves as being instrumental of saving many lives. Bro. L. has wonderful success, and as the result his labors are excessive. He often throws himself down entirely exhausted, but after a slight refreshing, starts again only to have an increasing burden put upon him. He had in one day last week, seven calls for medicine and visits. More new calls white population are calling for less of the providential that he returns to him. It is family and rest, otherwise soon to visit his wear out.

May God sustain him in his labors of love, and keep him still in his labors of work for which he is as the mission and his future is uncertain to eminently fitted. Is in the God of Abraham, but his trust desires to be led forth, and like him he can abide in uncertainty nothing, will he can thus walk in dwelling-places if of the faithful.

—GEO. H. CHILD.

HOLD STILL.

Pain's furnace heat within the quivers,
God's breath upon the flame doth blow.
And all my heart in anguish shivers
And trembles at the fiery glow;
And yet I whisper—as God will,
And in his hottest fire, hold still.

He comes and lays his heart all heated
On the hard anvil, minded so
Into his own fair shape to bend it,
With his hammer, blow on blow;
And yet I whisper—as God will,
And at his heaviest blows, hold still.

He takes my softened heart and beats it,
The sparks fly off at every blow—
He turns it o'er and o'er and heats it,
And lets it cool, and makes it glow;
And yet I whisper—as God will,
And in his mighty hand, hold still.

Why should I murmur? for the sorrow
Thus only longer lived would be;
Its end may come, and will, to-morrow,
When God has done his work in me;
So I say, trusting—as God will,
And, trusting to the end, hold still.

He kindled, for my profit pure,
Affliction's glowing fiery brand,
And all his heaviest blows, are surely
Indicted by a Master hand.
So I say, praying—as God will,
And hope in Him, and suffer still.

THE REVISED NEW TESTAMENT.

(Continued.)

There are three sources for ascertaining the true original text of the New Testament, viz: 1. The ancient Greek manuscripts; 2. The ancient versions into various languages; 3. The ancient quotations in the numerous theological writings of the early Christian church. In the second century the new testament was translated into the Latin and Syriac languages, and in the third and following into many others, and so closely rendering word for word as to show the precise words which were before the eyes of the translator. The quotations in the numerous theological writings in the early ages of the church, beginning with the writings of Paul's companions, Barnabas and Clement, are so abundant as to cover the whole New Testament, the same words being quoted again and again by different writers, showing precisely what was the text read by those who were nearest the age of the Apostles. The first attempt to combine these classes of evidence for ascertaining the true text of the sacred writers was made by Mill, in his critical Greek Testament, published in 1707. The King James Revisers corrected a few errors in "the received" Greek text from which they translated, and made some changes which were not corrections, but they had but little of the apparatus necessary to enable them to judge of its correctness as none of their manuscripts were older than the tenth century. The Bible Union has collected a vast mass of rare and valuable works, including fac-similes and copies of manuscripts dating from the fourth to tenth century and subsequently, the very existence of which was unknown to the revisers employed by King James. In no library in the world is this collection equalled. The history of these manuscripts of the New Testament is interesting, and some of the changes they cause in the Greek "received text" will attract the attention of critics, but are too subtle and

professional for our limits. The Bible Union have also had before them the ten leading translations of the bible into English, viz: that of Wicliffe, in 1384; that of Tyndale, 1526; Coverdale's Bible, in 1536; Matthew's Bible, 1537; Cramer's Great Bible, in 1539; Taverner's Bible, 1539; the Geneva Bible, in 1560; the Bishop's Bible, in 1568; the Douay Bible (Roman Catholic), in 1582 to 1609; and the King James, or common version, in 1611. All these versions, however, were made from the "Latin Vulgate" or "received Greek" almost without attempt at ascertaining the correct original by the ancient manuscripts, the materials for which were then little known, and the few which were known were not used. The first attempt to correct the text used in translation was made by Mill in his critical Greek Testament, published in 1707, or about one hundred years after the King James version was issued. Since that time many eminent scholars have continued the work with results heretofore known only to the learned, but which are proposed to be embodied in the new version.

With these advantages before them, the question arises whether the Bible Union is sufficiently non-sectarian for the work in which they are engaged. Of course no such work would ever be attempted except by Christians of some denomination. In the King James translation, fifty three out of the fifty-four were Episcopalians. In the Bible Union there is no sectarian test of membership. All who contribute are members. The Board of preliminary revisers includes the best scholars procurable from nine different denominations. The final committee consists of four members, representing three denominations. These include Dr. Ruediger, the ablest Hebraist and oriental scholar in Germany, Dr. Conant, who occupies the same position in this country, Prof. Hackett, who stands equally high, and a fourth, whose name we have not learned. For fifteen years they have been engaged mainly in this laborious work, accompanied incidentally by the translation of the Bible into other modern languages.

The result is before us in the revised New Testament, the book of Job only of the Old having been completed.

We need not say that it possesses many merits. Many antiquated, rough and awkward expressions are made more smooth and modern. Yet on the whole, great reverence for the common version, and caution in changing it has been displayed. Here and there we miss sentences which we feel reluctant to spare. From the Lord's Prayer, in Matthew, the concluding line, "for thine are the kingdom, the power and the glory, forever, Amen," is omitted. For this omission, the translators, in their notes to Matthew, give the following reason: "In the oldest MSS. and other ancient authorities, the Lord's Prayer is closed here as it is in Luke 2: 4, without the doxology. It is accordingly omitted in all the critical editions of the Greek text," (including that of Scholz) and in translations professing to be based on a correct text. It was wanting, also in the first printed editions of the Greek text (the Complutensian and Erasmus) and in the oldest form of our own vernacular from the Greek, namely, Tyndale's first edition."

Alford: "We find absolutely no trace of it in early times, in any family of MSS. or in any expositors."

Sometimes, however, the changes would be peculiarly acceptable to most Christians, thus, in 2 Peter 1: 1, the words "the righteousness of God and our Saviour Jesus Christ" become "the righteousness of our God and Saviour Jesus Christ." The many points referred to in this article have been corrected, embracing an aggregate of no small merit.

The following occur to us as fair samples of the changes made.

COMMON VERSION.	REVISED.
Matt. 23: 35. For I was hungry and ye gave me meat.	—For I was hungry and ye gave me to eat.
Timothy 1: 17. Now unto the King eternal, immortal, invisible, the only wise God, be honor and glory forever and ever.	—Now to the King eternal, the imperishable, invisible, only God, be honor and glory forever and ever.
The Epistle of Paul the Apostle to the Hebrews. (Title.)	The Epistle to the Hebrews.
Mark 16: 14. Afterward he appeared unto the eleven as they sat at meat.	—Afterward he appeared to the eleven themselves as they reclined at table.
Same, 15. Go ye into all the world, and preach the gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned.	—Go into all the world and preach the good news to every creature. He that believes and is immersed shall be saved; but he that believes not shall be condemned.
Matt. 24: 28. For this is my blood of the New Testament, which is shed for many for the remission of sins.	—For this is my blood of the new covenant which is shed for many for remission of sins.
Tim. 1: 10. Who abolished death and brought life and incorruption to light through the gospel.	—Who abolished death and brought life and incorruption to light through the gospel.

Whatever its other merits may be however, this translation will probably stand or fall according to the degree of approval or of dis-

favor with which the Christian world will receive its translations of the word baptize in its various forms by the word immerse. "In those days came John the immerser, &c."

Many non-immersionists will concede the correctness of the translation while denying its importance and its good taste. Many immersionists will regard the translation as unnecessary, the meaning of the word being sufficiently evident to them without it.

The translators however have judged the meaning of this word to be of sufficient importance to justify them in publishing a separate work entitled "Baptizein" in which are collected every instance of the use of the word in any of its forms in the entire range of Greek literature so far as it has come down to us. It settles the point beyond dispute as to the mere meaning of the word. The religious importance of its meaning is a question foreign to our domain. By the people, however the translation of this word will be regarded as characterizing the whole work and its success will be measured and limited by the number willing to read for John the Baptist—John the immerser. It is a remarkable act connected with this work that while all former efforts in the same direction have depended for the means to make them successful upon individual enterprise, which was necessarily inadequate, or upon royal favor, which was always interested, this has been sustained with a liberality little short of marvellous, when we consider its abstract object, by voluntary contributions. We have endeavored to state some of the reasons which are deemed sufficient by the revisers for attempting the work. If it was to be attempted at all, it is much to be regretted that it should not have been equally under the control of all our Christian denominations. This would have avoided the charge of sectarianism, which necessarily attaches to such an enterprise when it is mainly favored and supported by but a portion of one denomination. It has been undertaken, however, with facilities in some respects superior to any heretofore collected. The result must await the verdict of time, of scholars and of Christians. It must encounter the almost unanimous hostility of those who feel a special reverence for the entire language of the King James version—and what Christians do not? Many of its changes, such as the substitution of "happy" for "blessed," in the "beatitudes," at first seem harsh and unpleasant to most readers. Some will be equally disputed by scholars. We do not venture, therefore, to predict the measure of its success. The majority of Christians have heretofore opposed the translation with their might, and we look for the like opposition in the future. Some of its readings may in time be adopted as corrections of the common version, but the latter will remain the English Bible of the Christian world.

[Original.]

THE MORAL INFLUENCE OF THE SABBATH SCHOOL.

The young should be educated in divine truth, and be educated systematically. They should not be left to such Christian instruction as they may happen to get, such as may, incidentally or accidentally fall in their way. Doubtless there are, along with much that is bad—good influences in the street. A youth could hardly come in contact with men in society, without learning something that will either elevate or debase him in a moral point. So in the intellectual influences in the street; and he must be a dull youth indeed who does not get his wits sharpened, and grow sagacious by merely mingling with older persons in the ordinary walks of life. But no judicious parent will leave his child to the accidental chances of education which come merely from social influences; but on the contrary, must have schools and text books; and teachers and regular hours of study. The whole course of education being prescribed, systematic and regular. So should he be equally solicitous that his child receive a systematic and regular course of religious education. Hence parents have a vast responsibility resting on them—that mother's influence is written as it were with a pen of steel on the tablet of the young heart of her child, and these characters are deep and original, and times effacing hand can never obliterate them. They are hardened by time, exert an influence on the future weel or woe of every individual, that will tell in eternity. Do Sunday schools exert that moral influence that they should? We think not. The utility of Sunday schools is confessed; yet it is very generally felt that the amount of good they accomplish is small in view of what ought to be expected. The intellectual training of the age seems far ahead of the moral and religious training. A lad of twelve years of age can hardly articulate a phrase without giving evidence that he has been trained in our public schools. The week day school has left its impress, the voice, speech, and whole demeanor exhibit the results of his mental discipline. Take two boys of the same age, and of the same natural gifts, one of whom has been taught in our public schools, and the other never within the walls of a school room: and does not the influence, between them as we say stand out? the expression, features, and

scholarly demeanor, are as noticeable in the one, as are the vacant stare, and the uncouth manners of the other; it is easy at a glance to see who "goes to school," and who does not. But does the Sunday school thus leave its impress upon its pupils? Can you identify at a glance, without question or answer, who goes to school on the Sabbath? In occasional instances you may, but too generally we fear you cannot. The question arises, how can we make Sabbath schools more efficient? First the object of the Sabbath school should be specially to take boys and girls away from bad company, away from temptations, and throw a moral influence around them, to live for higher attainments than mere earthly qualifications, and to realize in the beautiful lines of Longfellow:

"We can make our lives sublime,
And departing leave behind us,
Footprints on the sands of time."

The moral influence of the Sabbath school is exerted in the history of nations as well as individuals. Look at our nation struggling for national liberty. As to the results we have no fears, for the deep moral nature inculcated by our Sabbath schools will bring us out all purified, with freedom triumphant. Then let the moral influence of the Sabbath school still go on, drawing under its influence the vain and wayward youth, till this shall become a land of Sabbaths and Bibles.

BETTY'S CONVERSION.

"Last Sunday afternoon, I was sitting, as usual, at my chamber window." So writes Mrs. Kitty Trevelyan, in her charming diary of a Christian household, at the time when Whitfield and Wesley were laboring to revive the piety of England. Mrs. Kitty—Miss she would be called now—is the young daughter of the household; Betty, their old servant.

The casement was open, and it was so still that the hum of the few stray bees buzzing in the sunshine around the marginals in the garden below, came up to me quite clearly. But the bees were evidently only doing a little holiday work, quite at their leisure.

I almost fancied I could hear the moving of the grass on the hillside, as it bent before the quiet breeze; and I could hear distinctly the crunching of the grass which Daisy was cropping in the Home-Park. And below all these intermittent sounds went on the quiet, unintermittent flow of the little tunnel through the stone channel into the trough where the cattle are watered.

The spring was over with its songs and nest-buildings, the summer with its power of ripening sunshine, the harvest with its anxieties and its merry-making. The sun had nothing more to do but to smile from his depths of golden light on his finished sheaves and ripened fruit.

The earth too, had done her work for the year, and was reclining at ease, and golden like the laboring oxen in the streak of golden sunshine at the top of the field opposite my window.

There was a ripe calm and a sacred stillness over everything which made me feel as if I knew what the Bible meant by the "shadow of the wings" of God. For where "shadow" and "God" are spoken of together, shadow cannot mean shade and darkness, but only shelter, safety and repose. It seemed as if the whole earth were nestling under great, warm, motherly wings. My Bible lay open on my knee, but I had not been reading for sometime. I had not consciously been thinking, or even praying, my whole heart resting silently in the presence of God, as the earth around me lay silent in the sunshine; conscious of this presence as the dumb creatures are conscious of the sunshine, as the babe is conscious of its mother's smile.

Neither listening, nor adoring, nor entreating, nor remembering, nor hoping, but simply at rest in God's love. It seemed like waking, when a low murmur below my window recalled me again to thought. It was the broken murmur of a woman's voice. The room immediately under mine was the kitchen, and as I leant out of the window and listened, I perceived that the voice was Betty's. I went down stairs into the court, and as I passed the kitchen window, I saw Betty sitting there with her large new Bible open before her on the white deal table.

It was a long window with several stone mullions, and casements broken into diamonded panes. The casement at which Betty sat was open. The cat was perched on the sunny sill, and Trusty was coiled up on the grass-grown pavement beneath.

Betty was bending eagerly over the book. As I approached she looked up, startled by a little movement of the cat, and a musical yawn from Trusty, as he stretched himself and rose to welcome me.

Our eyes met. Betty seemed to think it necessary to apologize for unusual occupation. And she said: "I was only looking, Mrs. Kitty, to see if what the Yorkshireman said is true."

I could not help thinking of the noble women of Berea! and leaning on the window-sill I listened.

"For you know, my dear," she continued, "if his words made my heart as happy as a king's what good is it if they were only his own words? But if it's *here*, it's not his, but the Lord's, and then it'll stand."

"Then his words did make your heart light, Betty?" I said.

"My dear," she said, "it was not his words at all. It's all *here*, and has been here, of course ages before he or I was born, only I never saw it before."

And turning the Bible so that I might see, she traced with her finger the words, "All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all."

"There's a deal more as good as that, my dear," she said; "but I keep coming back to that, because it was that that healed up my heart." Her eyes were moist, and her voice was soft and quiet, as she went on.

"Mrs. Kitty, the cure was as quick as the hurt. Just as Mr. Wesley's words went right to the core of my heart in a moment, and made it like one great wound, feeling I

was a lost, ungrateful, sinful woman—these words went right to the heart of the wound, and flowed like sweet healing balm all through it, so that just where the anguish had been the worst, the joy was greatest. Not a drop of the sorrow but seemed swallowed up in a larger drop of the joy. For it was not thinking, Mrs. Kitty, it was seeing. I saw in my heart the blessed Lord himself, with all my sins laid upon Him; and He, while he was stretched, bleeding, there on the cross, all alone, and pale and broken-hearted with the burden, the burden of my sins, seeming to say with his kind looks all the time, "I am not unwilling, I am quite content to bear it all for thee." And O, my dear, my heart felt all right that very moment. I can't say it felt light, for it seemed as if there lay upon me a load of love and gratitude heavier than the old load of sin, but it was all sweet, my dear, it is all sweet, and I would not have it weigh an atom lighter for the world."

I could not speak. I could only bow down and rest my face on Betty's hand, as I held it in mine. We were silent a long time, and then I said,—

"Did you tell Mr. Nelson?"

"He came and asked. I had set myself as firm as a rock, that there should be no crying, and praying, and singing over me, Mrs. Kitty, but I was so broken down with the joy that I didn't mind what anybody did or thought about me, but sat crying like a poor fool as I am, until Mr. Nelson came up to me quite quiet and gentle, and asked if anything ailed me, and then I said, 'You may thank the Lord for me, Mr. Nelson, for, to my dying day, I shall thank the Lord for you, and that you ever came to these parts.' Then he asked what it was, and I told him all, Mrs. Kitty, as I have told you, and he looked mighty pleased, and said it was being converted; and said something about the 'inward witness,' the 'witness of the Spirit.' But what that meant, I knew no more than the new-born babe, and I told him so. I knew my heart had been heavy as a condemned murderer's, and now I was as happy as a forgiven child, and all through seeing the blessed Lord in my heart. And they all smiled very pleasant, and said that was enough, and that what more there was to learn, if I kept on reading the Bible, and went to church, the Lord would teach me all in time. But I felt I could bear no more just then, so I wished them all good day, and went home alone. For I was afraid of losing the great joy, Mrs. Kitty, if I talked too much about it. I felt as if I had got a new treasure, and I wanted to come home and turn it over, and look at it, and make sure it was all true, and all really mine."

"You spoke of seeing, Betty," I said; "but you had no visions or dreams."

"No," she said, "and I don't want any. I don't see how it could be plainer than it is."

"And I found it quite true," she went on, "about the Lord teaching me at church. It is strange I never noticed before how the parson says every Sunday in the prayers, so much that John Nelson told me. 'All we like sheep, have gone astray,' and about the forgiveness of sins, and all. The prayers seemed wonderful and plain to me to-day, Mrs. Kitty; but I can't say as I've got to the length as yet, of understanding our parson. 'But oh, my dear,' she concluded, 'if is a great mercy for us ignorant folks, that the Bible does seem the plainest of all.'"
Diary of Kitty Trevelyan.

A LEARNED OLD INFIDEL COBELER.

Edward Usher, having been visiting the back cottages in Manchester, found an old shoemaker of great natural powers of intellect. We both called to see him, and listened patiently to his history. The old man had originally been educated for a priest at Maynooth, Ireland, but had since waded through the dark mazes of infidelity. With an extraordinary fluency of language he told us that clergymen had come from London to dispute with him days gone by, and he had sent them back infidels. He had studied "Den's Theology," but had years ago discovered the abominations of auricular confession, and he could prove the mass to be a delusion, purgatory a lie, and the whole system of Church and State only a cheat, keeping ignorance in awe, binding the consciences of men, and heaping up wealth for an aristocratic clergy, while the common people were kept as their dupes and slaves. He had, therefore, believed in the reasoning powers of Thomas Paine, had delivered secular lectures to great audiences, and could refute any Biblical student either in English, Greek, or Latin. He traversed the Athanasian creed by reciting a suspicious production on three old hats, or two hats and a cap. This old man, a wreck of humanity, like thousands of others in similar circumstances, knowing everything but "Jesus only," had sailed over the wide and dreary ocean of fleshly intellectualism, amidst the rocks, shoals, eddies, whirlpools, and quicksands of blind unbelief, driven and tossed about at sea without rudder or compass, until the stormy seas of strife and contention had caused him to shelter his now leaky timbers in a dingy room in Back Pump Street, Manchester.

The Scriptures tell us that vain man would be wise, but that the wisdom of this world is foolishness with God; and, until brought to the end of himself, man will never seek that wisdom which cometh down from above and is to be found in "Jesus only," who of God is made unto us wisdom, righteousness, sanctification and redemption. This alone is the path which no fowl knoweth; the vulture's eye hath not seen it; lions' whelps have not trodden it; and, until those fowls, vultures, and lions of pride and unbelief cease from their own wisdom, they must go in darkness, until they reach the land where darkness is eternal. But this shoemaker's day had come. Our blessed Lord had marked him for his own, to give rest to his hitherto restless soul. Two uneducated men would be poor antagonists against this learned shoemaker, and so we said: "Had we come from any human college, bringing the wisdom of men's words, you might send us back infidels like those, you have named. Theology, handled by un-

converted men, is a wrong instrument in wrong hands. We can readily conceive you as a natural man opposing Scripture truth against another natural man, who attempted to expound it from his natural reason, confuting your antagonist; for it is 'not by might nor by power, but by my Spirit,' saith the Lord." Human learning has its place in human things, but not many mighty, not many noble are called to expound divine things. God has chosen the foolish and base, and despised things as instruments for his Holy Spirit's use, that no flesh should glory in his presence. True, Moses was taught in all the wisdom of the Egyptians, and it served his purpose for his time; but Moses must be taught of God to understand divine things. So the prophets wrote and spoke as they were moved by the Holy Ghost.

One of the marked events of the times in England, is the death of RICHARD COBDEN, the friend and fearless champion of the laboring classes in the British Parliament.

This mournful event took place on Sunday, April 2, 1865. Next to Mr. Bright, he has been the warmest friend of the United States in that illustrious body of which he was a distinguished member. The liberal cause in Europe will heavily feel this loss. Nor will it be felt alone on that side of the Atlantic; America will mourn for him as for a dear friend who has stood by her in her darkest hour.

Lord PALMERSTON, in the British Parliament on the 4th inst., in his speech on the death of this eminent statesman, among other things said, in reference to Mr. Cobden's agency in the abolition of the corn laws and enlargement of the British commerce, thus giving to the poor cheap bread:

"Those doctrines were inculcated by earned men, like Dugald Stewart and others. They were also taken up in course of time by leading statesmen, such as Mr. Huskisson and those who agreed with him. But by the barriers which long-established prejudices—honest and conscientious prejudices—had raised against the practical application of those doctrines, they were for a long number of years prevented from coming into use as instruments of progress to the country. For Mr. Cobden it was reserved, by his untiring industry, his indefatigable personal activity and the indomitable energy of his mind, and I may say by that forcible and Demosthenic eloquence with which he treated all those subjects which he took in hand—it was reserved for him, aided no doubt by a great phalanx of worthy associates—by my right honorable friend, the President of the Poor Law Board, by Sir Robert Peel, whose name will be forever associated with the principles he so ably advocated—it was reserved for Mr. Cobden, by exertions which never were surpassed, to carry into practical application those abstract principles of the truth of which he was so deeply impressed, which obtained the acceptance of all reasonable men in the country, and conferred inestimable and enduring benefits upon his country as the result of those exertions. But great as were Mr. Cobden's talents, great as was his success, the disinterestedness of his mind surpassed them all. He was a man of great ambition, but his ambition was to be good to his country—and that ambition was useful to his I. When the present government was formed, I was authorized graciously by Mr. Cobden to offer Mr. Cobden a seat by her Majesty's Cobden declined it, and in the Cabinet, that he thought he and I frankly told me upon many important differed a good deal of action, and therefore he principles of politics be comfortable for him thought it would, non-administration of which or myself to join an ink he was wrong. I was the head. I the who had to decide. I lamented it, but it was, however strongly But this I will say, that Mr. Cobden upon any man might differ from of them, no man principles, or the application with him could come into commingled without carrying away the

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We saw him eighteen months afterwards: a cancer had come upon his tongue, and he showed us the mark where he had it burnt out, and said while the hot iron was on his tongue he praised God that his blaspheming tongue, which had lectured on infidelity, was not burning in hell, but that mercy rejoiceth against judgment. The Lord be praised for this brand plucked from the burning.—*The Revival.*

IDLE TREASURE.

An old nobleman, who lived alone in his lordly residence, with but a few domestics to wait upon him, died at last, and the house passed into other hands. When its contents were examined, drawers and presses full of linen were found, all mouldering to dust; hundreds of valuable garments filled the wardrobes all alike mouldering and moth-eaten. Here and there, in the dusky recesses, little bags of silver and gold were found, evidently hidden there, and then forgotten. The hoard of coin was also discovered where it had long lain untouched, doing good to no person in the world.

How much good these idle garments might have done among the poor and suffering! How much better they should wear out in clothing the needy, than moulder out in uselessness. So, too, of the idle treasure which might have brought in large revenues of spiritual goods, if only judiciously expended. Of such possessions it might well be written, "Your silver and your gold are cankered, and the rust thereof shall be a swift witness against you." No one has a moral right to thus suffer any of God's good gifts to be wasted in idleness. God will bring all such stewards into judgment in that day when he shall say, "Thou shalt be my steward." "Do all the good you can, with all the means you have," is the only limit of our obligation. A little experimenting will show us how much it exceeds what you had supposed.

No one has a right to lay aside garments to be moth-eaten, when so many suffering ones are around us every day, whom we could relieve. "It is not what we get, but

what we give that makes us rich." You would think a man much richer who had his money in a safe and richly paying investment, than he who had it buried in the earth. So he that invests his money in the Bank of Heaven will have a good possession to enter into, when he is called away from this earth, from which he cannot take the smallest portion.

O! if we would be rich indeed, let us lay up for ourselves treasures in heaven, by good works and alms-deeds, which neither moth nor rust can ever destroy.—*Presb.*

DEATH OF RICHARD COBDEN.

MEMBER OF THE BRITISH PARLIAMENT.

One of the marked events of the times in England, is the death of RICHARD COBDEN, the friend and fearless champion of the laboring classes in the British Parliament. This mournful event took place on Sunday, April 2, 1865. Next to Mr. Bright, he has been the warmest friend of the United States in that illustrious body of which he was a distinguished member. The liberal cause in Europe will heavily feel this loss. Nor will it be felt alone on that side of the Atlantic; America will mourn for him as for a dear friend who has stood by her in her darkest hour.

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treat. What distinctness of utterance! what power of expression! what variety of tone! what profound reverence of manner! No wonder that when he was in college I used to hear a theological student say to his comrades. "Come, boys, let us go up to prayers this evening, and hear Dr. Mac read Job," a thing which they were neither bound nor expected to do. He would read the Word of God in family worship, when only two or three were present, with a fervor, propriety and expressiveness that I have never heard equalled. Would that his profound and unaffected reverence for the Holy Word were felt and manifested more generally by those who hold the ministerial office.

THE REV. R. AITKEN, OF FRANCE, IN OXFORD AND LONDON.

This aged minister of Christ preached two Sundays in St. Aldate's Church, Oxford, which was crowded with inhabitants of the town and members of the University. The prayers of the dear patriarch brought down a shower of blessing the very first evening (March 17). The matron of a public institution came with eight young women. After singing the hymn "Ashamed of Jesus, that dear Friend," an address was delivered on the words, "Pour out your heart, ye people, for God is a refuge for you." Several sobbed aloud under deep conviction, and did not rise from their knees until twenty minutes to ten. In the midst of this deep feeling, prayer went up for God's servant and his work among the Oxford students. Five of the young women professed to have found Christ. One of them was the daughter of a Welsh Wesleyan minister, who had once known the Lord, but had wandered from his fold, and the confession of pardon found was made in the words,

"I'm a poor sinner, and nothing at all, but Jesus Christ is my all in all."

Another of the eight was the matron's own daughter, and the joy and thankfulness were most touching. Aloud she gave thanks "that the prayers of years had been answered," and before we separated she broke out a second time, calling on us all to praise God with her. Oh, may we now go hand in hand together! Many undergraduates were, as we trust and believe, brought to the Lord.

Mr. Aitken preached morning and evening on Sunday last at the parish church, St. James's, Ratcliffe, London. The power of God truly rested upon him here. "If I did not know," said this beloved man of God "that the Holy Ghost was speaking by me, I would never preach another sermon." To us it was a wonderful and joyous sight, after the evening service in the church, to see, in the school-room adjoining, three clergymen kneeling down amongst weeping penitents. Some 200 persons were present, and we believe we might say that, without an exception, they were divided between God's children and awakened and seeking sinners.—*Rev.*

A HINT TO PARENTS.

Your children, where are they? Under what tuition? I tremble when I think what must be the fate of so many children. Let your mind for a moment or two pierce the vistas of the next twenty years—the children now will be men and women then—the long procession of drunkards, criminals and prostitutes that now degrade our world, will have passed away to that "bourne from whence no traveler returns," but with the same influences at work, there will be few, if any, gaps made; our work-houses will be crowded as they are now—our jails will be crowded as they are now—drivelling sots and raving maniacs will abound on every hand as they do now; a long train of lecherous harlots will infest our streets even as they do now. And where will they come from? where, but from our children? Fathers! mothers! your children are in danger; run to their rescue! The most potent agency in effecting their ruin will be the gin-shops, the public houses, the beer-shops with their dancing classes, and all their other bellicious influences. Will you stand still and watch the wholesale slaughter? Nay, we charge you in the name of the slaughtered, virtue and murdered innocence of all past and present time, to lend a hand in staying the mighty current of desolation which sweeps across our land like a flood, and standing up in all the strength of your moral greatness, plead for truth, for virtue, for innocence, and for God—"The Bible and the Liquor Traffic."

"When shall the demon, Alcohol,
In work of carnage cease?
When shall his blighting hand be stopped,
From marring human peace?
O! hasten, Lord, that happy day,
When run's despot power
Shall cease to make men slaves to hell—
O! haste the happy hour!"
—*Herald of Gospel Liberty.*

THE EMANCIPATION YEAR.—It would seem that this is to be the great emancipation year. Under the influence of the discussion arising from the American civil contest, the whole world seems deeply interested in the question of human freedom. We read in the *Tribune*: "Earnest efforts are about to be made in Spain for the abolition of slavery in her colonies. In Madrid an anti-slavery society has been formed, under the designation of *La Sociedad Abolicionista Espanola*, consisting of men of all political parties, who have adopted as their fundamental rule that politics shall not be brought into any of their discussions, but that the great question shall be treated upon the broad basis of humanity, justice and religion. The Society has appointed a Committee to inquire into the results of emancipation wherever it has been carried into effect, and to report upon the best means of abolishing slavery in the Spanish colonies.

"From Cuba we learn that anti-slavery sentiments are rapidly spreading among the native population. A considerable number of newspapers advocate emancipation, the probability of which is improving from day to day."

The Advent Herald.

TUESDAY, APRIL 25, 1865.

JOSIAH LITCH, EDITOR.

THE SECULARIZATION OF THE MINISTRY.

An alarming sign of these times, and one which is eliciting much comment, is the scarcity of gospel ministers, occasioned in great measure by their retiring from their great work to secular pursuits. But aside from this, another ground of deep anxiety is, that so few young men are coming forward to fill the places thus made vacant. The educational institutions of the country where young men are educated for the work are languishing; not more than one-half turning their attention to that calling that formerly have done so.

But we fear the cause is deeper than appears upon the surface. Do ministers of this day as they did half a century ago, feel that "Woe is me if I preach not the gospel?" Is there not a lack of that deep, overwhelming sense of the greatness and importance of the work which constitutes an impelling and constraining influence over the subject, so that the word of God is like fire shut up in his bones? If souls for whom Christ died are thus stamped with infinite value, and we fully realize it, and know that we are either a savor of life unto life, or of death unto death, how could we refrain from crying aloud and not sparing?

He is called to endure hardness as a good soldier of Jesus Christ. Let ministers learn a lesson from the manner in which our soldiers have endured hardness; small pay, hard fare, long marches, tentless lodgings, the cold damp or frozen ground or snow bank for their bed; tattered clothes, shoeless feet, way-worn, blistered and sore; meeting showers of deadly missiles; torn, lacerated, bleeding and dying; subject to imprisonment and starvation. What do ministers of Christ have to sacrifice and endure compared to this? The object in one instance is defence of country, a noble, glorious object! But what is it compared to eternal interests the minister is sent to promote? "They watch for souls as they that must give account." And what an account, if so much as one soul perish through their neglect!

Whether we realize it or not, Christ will call each of his servants to a strict account for their stewardship. He cometh; and his reward is with him.

We do not excuse or palliate the parsimony of Christians who have this world's goods and refuse to give an adequate support to those who give their lives to the work of the Lord. But we do not see how a good minister of Jesus Christ can retire from his calling, even if he has to suffer hardship and privation.

To the saved soul,
"The eternal years of God are hers."
An eternity of glory indubitably stretches itself out before her. Can sacrifice and toil secure for our fellow-men this glory? And will our afflictions in accomplishing it, work for us a far more exceeding and eternal weight of glory? So Paul reckoned and taught. It is not what we sacrifice and suffer at which we should look; but like the good soldier, at what is to result from the sacrifice and suffering. When the Massachusetts stripling of seventeen fell in the streets of Baltimore pierced by hostile bullets, and was asked, What brought you here? Turning his eye, and pointing to "the old flag," he said, "That brought me here." Thus Christian soldier, point to the cross of Christ.

THE UNITARIAN CONVENTION.

A great National Convention of Unitarians has recently been held in New York city, which is designed and no doubt will have the effect of giving a new impulse to the denomination. Its leading laymen were such men as Governor John A. Andrew, John G. Palfrey, Wm. Cullen Bryant, and A. A. Low, President of the New York Chamber of Commerce.

The Convention will, and in some respects may be justly regarded as a great success. But we fear it is a success which its more conservative members such as Dr. Bellows, Dr. Gannett and others will yet deplore. To us it is a great mystery how such men can heartily co-operate and unite in church fellowship and professedly Christian enterprise with men who will as they did in the Convention, give utterance to such sentiments as these: The title *Master* applied to Christ in the New Testament is no more than *Mistake*. Another member said Christ was not a Lord, but a servant. Can such men be called Christians? Are they entitled to Christian fellowship? The organization is designed to embrace all Christian Churches of the Unitarian faith. But what is the Unitarian faith; and what a Christian Church? To settle these points Mr. Low made a declaration as follows:

"1. Belief in the Holy Scriptures as containing a revelation of God to man and as deduced therefrom; 2. Belief in one God the Father. 3. Belief in one Lord Jesus Christ our Saviour, the Son of God, and his specially appointed messenger and representative to our race, gifted with supernatural powers, approved of God by miracles, signs and wonders, which God did by him. 4. Belief in the Holy Ghost the Comforter. 5. Belief in the forgiveness of sin, the resurrection from the dead, and life everlasting."

Could this plain statement of the faith of a part of the Convention be adopted? Not at all. It was first laid on the table and then referred to the Council of Conference where it must lie another year, if not forever. Are the majority of that Convention afraid to state their faith? This day of increasing infidelity is no time for any who reverence and trust in Jesus Christ, and hold to the Divine authenticity of the Bible to tamper with skepticism in any form. But any departure from the plain simple statements of the word of God on matters of faith or duty, is an entrance on a down hill road. Jesus Christ must have supreme honor and obedience. He is the Lord and Master to whom every knee in heaven and earth, and under the earth shall yet bow, and every tongue con-

less that he is Lord to the glory of God the Father.

And whoever denies him this honor and exaltation, no matter what name he may arrogate to himself is not to receive our God-speed as a disciple of Christ.

As we view the matter at present as indicated by the Convention and its action, the denomination is by majority of the Theodore Parker school: a school the faith of which is no more Christian than that of Paine in his Age of Reason. True it is that not some, but multitudes are departing "from the faith."

FUNERAL OF PRESIDENT LINCOLN.

The mournful occasion of President Lincoln's funeral was observed with great solemnity throughout the country by all classes of society, and all seemed to feel that they had indeed lost a friend. In this city business of all kinds was suspended, stores were closed and nearly every house was draped in mourning, and the mourners slowly and thoughtfully went about the streets. The churches were opened and funeral services were held in most of them. The bells of the churches tolled from 12 to 2 o'clock and minute guns were fired for some time. At 4 o'clock a procession of citizens and societies with Military escort and two bands of music went on to the Common, where we should judge from 15 to 20 thousand people were congregated to spend the closing hours of the mournful day in giving utterance to their high estimate of the chief

along the valley of the Vistula, but the Prussian Government is not aware that it came from St. Petersburg.

The London Times suggests that medical officers be sent from England to study the disease.

A Paris letter says several medical students who went from France to investigate the epidemic, had fallen victims.

MELBOURNE, Feb. 23. The Panama mail contract is signed.

The war had recommenced in New Zealand, and the British troops had suffered considerable loss. Mr. Hewitt, a member of the Provincial Council, had been murdered and decapitated by the rebels.

LATEST BY TELEGRAPH TO GREENCASTLE.—Berlin, April 6th. The plague continues at St. Petersburg. The number of deaths had reached twenty thousand. There were one hundred cases a day. Forty physicians had died. The Ismailoff barracks had been turned into a hospital. Precautionary measures were being taken at Moscow, where the food and lodgings of the laboring classes were being inspected by the police. It is not the cholera, but the plague with diluted pupils, carbuncles, &c.

A Lisbon telegram confirms the settlement of the American difficulty. The Governor of the fort has been dismissed and the American flag saluted with twenty-one guns.

News of the Week.

WAR NEWS.

The capture of Mobile and its defenses is fully confirmed, some 3000 barrels of cotton, large amounts of commissary stores, guns and ammunition, have fallen into our hands. The rebel army evacuated and for the most part escaped. Gen. Sherman has entered into a negotiation with Gen. Johnston for a suspension of hostilities with a view to the disbanding of the rebel army and the restoration of peace. But the terms have been entirely rejected by the government at Washington, and he is ordered to resume hostilities forthwith. Gen. Grant has gone to N. C. to superintend the movements of the army.

To the hour of going to press on Monday, no clue to the whereabouts of Booth, the assassin of President Lincoln, has been obtained.

Delegations from most of the loyal States and territories have waited on President Johnson, and assured him of their purpose to uphold his administration of the government.

SYMPATHY OF THE DIPLOMATIC CORPS.

It is a matter of interest to us to understand how foreign nations will regard us in this great juncture of our National affairs. The following will constitute a pretty sure index to their dispositions:

Washington, April 20th. Sir Frederick W. A. Bruce was to-day introduced to the President by the Acting Secretary of State and presented his credentials as Envoy Extraordinary and Minister Plenipotentiary of Her Britannic Majesty to this Government.

Sir Frederick made the following remarks upon the occasion:

Mr. President.—It is with deep and sincere concern that I have to accompany my first official acts with expressions of condolence. On Saturday last the ceremony that takes place to-day was to have been performed, but the gracious intentions of the late lamented President were frustrated by events which have plunged the country into consternation and affliction, and which will call forth in Great Britain feelings of horror as well as profound sympathy for the victims. It becomes, therefore, my painful duty, sir, to present the letter from my Sovereign of which I am the bearer to you as President of the United States, and it is with pleasure that I convey assurances of the regard and good will which Her Majesty entertain toward you, sir, as President of the United States. I am further directed to express Her Majesty's friendly disposition toward the great nation of which you are Chief Magistrate, her hearty good wishes for its peace, prosperity and welfare.

Her Majesty has nothing more at heart than to cultivate those relations of amity and good understanding which have so long and so happily existed between the two kindred nations of the United States and Great Britain, and it is in this spirit that I am directed to perform the duties of the important and honorable post confided to me.

Permit me, Sir, to say that it shall be the object of my earnest endeavors to carry out my instructions faithfully in that respect, and express the hope, sir, that you will favorably consider my attempts to meet your approbation, and to give effect to the friendly intentions of the Queen and Her Majesty's Government. I have the honor, sir, to place in your hands the letter of credence confided to me by Her Majesty.

To which the President replied as follows:

Sir Frederick A. W. Bruce, Sir.—The cordial and friendly sentiments which you have expressed on the part of Her Britannic Majesty give me the greatest pleasure. Great Britain and the United States, by the extended and varied forms of commerce between them, the contiguity of portions of their possessions and the similarity of their language and laws, are drawn into constant and intimate intercourse. At the same time they are from the same causes exposed to frequent occasions of misunderstanding, only to be averted by mutual forbearance. So eagerly are the people of the two countries engaged throughout almost the whole world in the pursuit of similar commercial enterprises, accompanied by natural rivalries and jealousies, that at first sight it would almost seem that the two Governments must be enemies, or at best cold and calculating friends. So devoted are the two nations throughout all their domain and even in their most remote territorial and colonial possessions to the principles of civil rights and constitutional liberty, that, on the other hand, the superficial observer might erroneously count upon a continued concert of action and sympathy amounting to an alliance between them. Each is charged with the development of the progress and liberty of a considerable portion of the human race. Each in its sphere is subject to difficulties and trials not participated in by the other. The interests of civilization and humanity require that the two should be friendly. I have always known and accepted it as a fact honorable to both countries, that the Queen of England is a sincere and honest well-wisher to the United States. I have been equally frank and explicit in the opinion that the friendship of the United States towards Great Britain is enjoined by all the considerations of interest and of sentiment affecting the character of both.

You will, therefore, be accepted as a minister friendly and well disposed to the maintenance of peace and the honor of both countries. You will find myself and all my associates acting in accordance with the same enlightened policy and consistent sentiments, and so I am sure that it will not occur in your case that either yourself or this Government will ever have cause to regret that such an important relationship existed at such a crisis.

Shortly after his reception of Sir Frederick Bruce the various members of the Diplomatic Corps were presented to the President by the Acting Secretary of State. As senior of the body Baron Von Goltz, the Minister from Prussia, addressed the President as follows:

Mr. President.—The Representatives of Foreign Nations have assembled here to express to your Excellency their feelings at the deplorable events of which they have been witnesses, to say how sincerely they share in the national mourning for the cruel fate of the late President, Abraham Lincoln, and how deeply they sympathize with the Government and people of the United States in their great affliction. With equal sincerity we tender to you, Mr. President, our best wishes for the welfare and prosperity of the United States and for your personal health and happiness. May we be allowed, Mr. President, to give utterance on this occasion to our sincerest hopes for an early re-establishment of peace in this great country and for the maintenance of the friendly relations between the Government of the United States and the Governments which we represent.

To which the President replied—

Gentlemen of the Diplomatic Body—I heartily thank you on behalf of the Government and the people of the United States for the sympathy which you have so feelingly expressed upon the mournful events to which you refer. The good wishes also which you so kindly offer for the welfare and prosperity of the United States and for my personal health and happiness are gratefully received. Your hopes for the early restoration of peace in this country are cordially reciprocated by me.

You may be assured that I shall leave nothing undone towards preserving those relations of friendship which now fortunately exist between the United States and all foreign powers.

Correspondence.

DAY OF CRUCIFIXION.

Bro. Little.—I wish to say on the articles published in two recent numbers of the Herald, that they are more plausible than solid; that those things have been considered and answered before. Bro. Bliss three or four years ago gave several articles, very able, on the subject, which cleared up most of those objections. And as the writer hangs most of his positions on the assumption that they began and ended their day at evening—sunset—it is still without any Scripture proof, as there is not one passage of Scripture to prove it, and there are very many to prove the contrary. Yea, several he quoted, sufficiently, to show the contrary. The passage usually referred to, to prove it, has no reference to anything but the 10th day of the 7th month, and therefore proves nothing, only in reference to that one annual feast. It is admitted that Christ rose when the third day was but half gone, then it was not literally "after" three days, that he arose, and all his arguments built on that fall to the ground.

Again, if they say "after three days," when half of the third was not gone, they could with equal truth say after the third day, when half of the first day and part of two more was gone. Or reckon, in common talk, the third day current, as a day, though only part of the first and third were literally included. It depends on usage. Does he say that they would not have come to Pilate on the Sabbath? How does he know? Were they not inconsistent hypocrites, and thus charged by the Saviour? Do anything against him, right, or wrong? So nothing can be argued from their piety.

It is evident from many passages that the daylight following the eve and night is another day.

1. Of the Passover. It was to be eaten the eve of it killing that night, and that nothing was to be left till the morning. Ex. 12: 8, 10, 16, 17, 18, 23. The day of killing was the 14th, and at night must have been the 14th.

2. That tomorrow was the fifteenth day of the month the day they left, and first of unleavened bread.

3. That the daylight following the evening is called to next day, or tomorrow, which it could not be if the evening preceded the day, instead of following it. 1 Sam. 19: 12, Jud. 20: 28, 1 Sam. 28: 19, Acts 20: 7, Matt. 28: 1.

All these and many more are inconsistent with the day beginning with the evening. But I do not mean to enter into discussions at length on it, but only to suggest that in that long, labored article, there is no good reason for altering the day of Christ's crucifixion.

What is said of its failing in certain parts of the earth, because the day would be past, applies in principle to his view with the same force; for he does not get three full days. So carry this distance a little further either way, and it lies against one of his days

at least. Then he gets parts of four days, which is never named or referred to in the history. How then could he be the third day? He has to reckon part of a day as a day, to make three, and the part of the fourth has as good right to be reckoned as the first, or the first as the fourth, and so it would be four days on his own mode of reckoning days. He makes as many difficulties as he renounces, and so the old reckoning may stand as it is, and accord with history and chronology better.

Yours, D. I. ROBINSON.

Shirerstown, Pa., April 13, 1865.

Dear Brother Little.—Will you be so kind as to do me the favor of sending this letter to Bro. Child or Leslie, and you will oblige me very much. Enclosed you will find two dollars to pay my annual subscription for Herald, and also two dollars for the benefit of Bro. W. S. Moore. To give to the poor is lending to the Lord. O how thankful we ought to be that we have a wife that we can give to those who have not. May the Lord stir up his children at the North, to give to those poor suffering ones at the South. I feel for them, and am glad the time is not far distant when God's poor shall inherit the earth, and the righteous dwell in the land forever, and sighing and sorrow shall flee away. O welcome glad day, I bid thee come. O what an outburst of joy will then proceed from the hearts of his now poor trodden down ones; and then on the other hand, what an awful sad, disappointed feeling there will be with those who expect to enter in and he will say unto them, depart, and tell them that he never knew them; for they saw him naked, and they did not clothe him; hungry, and they gave him no meat; thirsty, and they gave him no drink. O how true it is, that without holiness, no man shall see the Lord. O dear Lord, prepare me to do thy will, and may I know thy will concerning myself. Truly yours, dear Brother Little.

JOHN H. LAMSON.

New Boston, April.

Bro. Little.—I receive the Herald weekly and read it with interest; it is in fact all the pointed Advent preaching I hear or read. I have been a member of the Methodist Episcopal Church for seven years; our preachers seem to be engaged for the salvation of souls, but do not seem to understand the Advent doctrine in its true light and bearing. But I am trying to do my duty. Death has again entered my family and bereaved us of a lovely boy of two summers. The Lord's will be done. Yours in love.

ELIZA H. SPRAGUE.

Coal Run, Ohio, April 12, 1865.

Obituary.

DAVID PIPER.

Died in Taftonborough, September 18th, 1864, David Piper, aged 64 years. We cannot let this afflictive dispensation of Providence pass without a few lines in memory of the deceased. At an early age he felt that a change of heart was necessary to a preparation for the illusive and changing scenes of this present life, and was baptized by Elder John T. G. Colby, as he considered this one of the ordinances of our Saviour, and through his life he strove to show to a dying world that out of Christ there is no hope. At the battle of Coal Harbor, his son was wounded in the foot and carried to Washington, and the crowded hospital with its sultry atmosphere, did not aid in his recovery, and week after week came the news, no better—leg amputated—and that father could bear it no longer, and he went to Washington and watched beside the couch of that son night and day. He saw him gasp and die, and with a load of sorrow pressing upon him, he started for the home he loved so well, back amid the hills of the old Granite State. But the tax on his naturally vigorous constitution was too much, and when he arrived at home he was an altered man. Voice gone, his trembling limbs could hardly bear him round; he seemed to have a premonition that he was taking his farewell look at the scenes of earth, and when obliged to take his bed, there was no repining that he went far away to minister to the sufferings of that loved son, and catch his last words and see his wishes executed. This has passed from our midst another kind father, leaving a void that can never be filled. But thoughts of that happy fruition state, on that ever green shore, when the stormy ocean is crossed, should serve as a stimulus to surviving friends to press on. The pale boatman with noiseless oars will carry you across the dark stream that rolls between the smiling shores. This is a life of sorrow where death triumphs. Our friends fit from our side like shadows, and are gone. We visit the lonely spot, and the rainbow of promise spans it, and we can seem to hear a voice, saying they shall live again, where death and the tomb shall divide no more, where change is not stamped on all things as here. This is our probation world, this is our preparation state, where if neglected, we alone must feel the justice of our doom. May the prospects of that better land win us away from earth's pleasures, which leave a sting behind. How different that state to come.

In that pure home of tearless joy,
Earth's parted friends shall meet,
With smiles of love that never fade,
And blessedness complete.

There, dear adieu are sounds unknown,
Death frowns not at that scene,
But and glorious beauty shine
Untroubled and serene.

J. L. H.

LUTHER P. BILLINGS.

Died in Decatur, Ala., Dec. 31, 1864, in the 25th year of his age, Luther P. Billings, eldest son of Chester and Eunice Billings.

He enlisted in the service of his country Aug. 7, 1862. His three years' term had nearly expired; he enjoyed good health, and has been preserved through the deadly strife of battle unharmed, and was fondly anticipating the happy moment of meeting with loved ones who were waiting to greet him. But God's ways are not as our ways. He saw best to take him from the evil to come. The fatal shell which lay in his way was allowed to burst; he was struck by a piece, and sur-

vived the blow but a few minutes. He was sensible that his end was near. Luther was a true patriot; he loved his country and we trust loved his Saviour; was a dutiful son and kind husband; he has left a wife, father, mother, two brothers and three sisters to mourn his loss. May this sad bereavement be sanctified to the bereaved friends. E. B.

Speaker, April 12, 1865.

MRS. MINERVA M. HANSON.

Died in Barnston, C. E., March 5th, 1865, Minerva M. wife of Lewis F. Hanson, in the fortieth year of her age. The deceased gave her heart to God in early life, and was interested in the cause of Christ among the Freewill Baptists. But alas! like many others in riper years, neglected her duty and lost her enjoyment. And although she was a kind wife, an affectionate mother, and respected neighbor, yet she lived without that sense of God's favor which was her privilege to enjoy. About two years ago during a meeting held in the neighborhood by Elder P. V. West, she was awakened to a sense of her condition while living in neglect of her duty, and resolved to arise and live nearer to God. But for some cause neglected to confess Christ openly, and when disease fastened upon her, (which was about Christmas) which terminated her earthly career, she found herself in want of that consolation which a life of faithfulness to God and trust in his promises, can afford. Some time before her death she wished to see some one that could afford her some consolation and instruction in the trying scene. Bro. J. W. Heath visited her, found her humble and penitent, deeply regretting her misspent time, and her neglect of duty in her family, the church and the world, conversing with her husband and two children, one about fourteen, a boy, and a girl of eleven; commending all to God and urging them and others to be Christians, and died, as we hope, trusting in Jesus. And we hope through grace to meet her in the deathless land. By her request I attended her funeral and tried to speak words of comfort to the large circle of mourners, beside husband, (O how lonely), and two motherless children, from the gospel hope, when cruel death will be vanquished, quit the field, and endless life and happiness be the portion of the good of all ages. We laid her in the grave, her last resting place till Jesus comes. But O, grave, when we see the tears of the lonely husband and all that was dear to the two children, (seemingly) turn from thee, nature could conceal her grief no more. We thought of the promise, "O grave I will be thy destruction." May this affliction be sanctified to the good of all the family and friends and neighbors, and prepare us all to meet where tears never flow.

D. W. S.

"A cherished loved one has left your door,
A form that ne'er will shade it more:
An eye is closed that always smiled
Upon you, with affection mild;
A voice is hushed that used to greet,
A mother's heart has ceased to beat."

H. M. J.

LIZZIE N. MONROE.

The following lines were written on the death of Lizzie N., daughter of Isaac and Mary W. Monroe, of Reading, Mass., who died at the age of nine years and three months, on the 25th October, 1864, of typhoid fever, during the absence of her father and only brother in the army before Petersburg, Va. She was a lovely child and always manifested a great spirit of devotion and love for the Saviour, the Bible and Sabbath school. In her sickness, which lasted about three weeks, she was remarkably resigned to the will of God and anxious to depart and be with Jesus. She was ever dutiful and affectionate to her parents and all around her. She was greatly beloved by her schoolmates and children of the neighborhood, as will be seen in these lines. Her brief life and early death exert a salutary influence on the family and neighborhood. But she sleeps in Jesus, awaiting the trump of God, to put on incorruption, immortality and glory, and to be forever with the Lord. Sleep gently, dear schoolmate, beneath the green sod, Sleep gently, dear schoolmate, thy spirit's with God; No pains disturb thee in thy lovely home; Thy soul of existence was clouded in gloom.

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that recent occurrences on the lakes—namely, the seizure of vessels by the agents of the Confederacy, and other acts of hostility—completely justify the United States in giving notice of the termination of the convention. My lords, it was not to be expected that the United States should submit passively to such acts of violence, without availing themselves of all the means of repression within their power." He added the hope that a new treaty might be formed.

A WONDERFUL POISON.

The series of experiments with this poison (curare) which M. Claude Bernard has just terminated, are very interesting. In the first place, there is nothing in the poison to cause local irritation; if the implement used is very pointed, the animal wounded may remain quite unconscious of its wound. Bousingault says he has seen a bird, which has been pricked by a little dart blown from a bamboo, remain perched on the branch, quite unconscious of what had happened to it, and yet so rapid was the effect of the poison, that within two minutes it fell from the branch to the ground, without a flutter. A rabbit, pricked on the back so slightly that it did not interrupt its eating, after the lapse of two or three minutes, crept into a corner of the room, and laid its ears back as though it were sleepy. It grew more and more drowsy, and at last rolled over on its side, and its breathing ceased. A puppy pricked on so sensitive a part as the thigh, hardly noticed it; it continued its gambols for a minute or two, and then stretched itself out as if tired; its intelligence was in no way affected, only it appeared drowsy, and disinclined to move. The sense of weariness seemed to grow upon it; little by little it sank, and its eyes became glassy; it became totally paralyzed; and within eight minutes had ceased to breathe. Waterton relates that he pricked a hen with the point of a poisoned arrow, and the effects, as he describes them, were precisely similar to those instanced above. The hen continued to walk quietly along for the first minute; the second, she stood still and pecked the ground; in the third, her tail and wings drooped; then her head sank lower and lower, as though she were falling asleep; her eyes were opened and shut at longer intervals, and within five minutes were closed in death. The same naturalist describes the death of a sloth which was produced in the same manner; and all the experiments that have been made go to prove that there is no pain attending a death from poisoning by curare; the only sensation is one of gradual but overpowering sleepiness.

In all these cases given, the animal died within ten minutes; but there is an instance on record in which Sir Benjamin Brodie, after pricking an ass in the thigh with a poisoned dart, delayed the action of the poison for upwards of an hour, by fastening a ligature round the leg above the wound, thus cutting off the circulation, and preventing the poison from reaching the heart. All this time it moved about, and ate as though it had nothing the matter with it; but within ten minutes after the removal of the ligature, the animal died. This experiment is worth bearing in mind, for its application may be useful under other circumstances: the bite of a viper or a mad dog is analogous to the puncture of a poisoned weapon, and the action of the virus may be delayed in a similar manner by rapidly twisting a cord or handkerchief tightly round the wounded limb above the wound, and by sucking it, as in the case related a few days ago of the woman who was bitten by a cobra in India and whose husband sucked the poison from the wound; only, instead of tying the ligature round after the operation, as he did, it should be tied round before.

This India poison, of which so much has been said, paralyzes the nerves which communicate motive power to the muscles, but does not destroy consciousness and sensation—that is to say, not immediately. The body lies inert, motionless, gives no sign of life when pricked or cut; nevertheless there is consciousness in the apparently dead body still. To show this it will be sufficient if I relate two experiments. A puppy inoculated with the poison continued to play about until it began to produce the usual drowsiness, when it lay down and put its head between its paws, as though going to sleep. When called by his name, he tried to move toward the speaker; and when the influence of the poison made itself felt so far as to prevent his moving, he testified his recognition of the voice by wagging his tail, and this was the very last movement he made. Another dog, an exceedingly savage brute, which tried to bite everybody who came near his kennel, was wounded with a poisoned weapon, and to the very last moment of its existence it retained its savage humor, its last act being an attempt to bite a stick held near its mouth. And now to show that this consciousness does not become extinct with the apparent death of the animal, a ligature was tied round the legs of a frog, so as to cut off the arterial circulation; but care was taken to leave the nerves communicating with the spinal marrow intact. A little of the poison was then inserted under the skin of the back which produced the usual result; the jaw dropped, the fore-legs and the body were inert, and gave not the slightest sign of life when pinched or otherwise injured, yet the hind legs worked convulsively, proving that sensation existed in the body still. Placed in water, the singular spectacle was exhibited of a dead animal being driven hither and thither by two living legs; nor was this all; not only was life retained in the hind legs but the animal retained its will. The vessel in which it was placed was covered so as to prevent the access of light; but on a portion of the covering being removed, so as to allow a ray of sunshine to enter the water the two legs propped the helpless body towards it, and it did this over and over again, as did also other frogs submitted to similar operations; thus proving that, though life had to all outward appearances departed, there was life and not only life, but consciousness and sensation also, remaining in the body.

Nor should it be concluded that a man or an animal poisoned by its means, and to all

appearance dead, really is so. Waterton and Brodie, for instance, inoculated a young ass with the poison, which fell dead in ten minutes. They then opened the tracheal artery and inflated the lungs by means of bellows for two hours, when the animal raised its head and looked about. The artificial respiration being interrupted, the poor brute died a second time. It was immediately after resumed for two hours more, and then the animal gradually recovered the use of its limbs; the lungs acted of themselves, and it woke up again to existence, and ultimately recovered perfect health and strength. This experiment has been repeated on a great variety of animals since, and with the same result, which is very easy of explanation. Curare kills by paralyzing the organs of the body, and so long as a sufficient quantity remains in the system to produce this paralysis, these organs cannot resume their functions; but if artificial means are employed to continue the action of the lungs, the circulation is continued until sufficient time has elapsed for the elimination of the poison.

Artificial respiration having been found so successful in overcoming the effects produced by the administration of curare, it may be worth consideration, whether similar means might not be adopted to save persons poisoned by means of opium or a drug analogous in its action.—Chamb. Jour.

OLD ABE, THE LIVE WAR EAGLE.

We give below a short account of this noble bird, written by a staff officer of the regiment:

"Allow me to introduce to you an object of interest, the 'Old Eagle.' He may be seen a little above the heads of the soldiers, close by the flag. This position of honor is never disallowed him. The perch upon which he sits is borne by a young man in Company C, to whom his safe keeping is exclusively entrusted. * * He was taken from his nest in Chippewa county, Wisconsin, July, 1861, by a Chippewa Indian, and by him presented to a farmer near by. He was subsequently purchased by a citizen of Eau Claire, who presented him to Company C, 8th Regiment. The present excellent commander of that company, Capt. Wolf, gave him the name of 'Abe,' the name by which he is uniformly known among us, and to which he only deigns to answer. When the regiment marched into Camp Randall, the instant the men began to cheer, he spread his wings, and taking one of the small flags attached to his perch in his beak, he remained in that position until borne to the quarters of the late Col. Murphy. * * * Ever since he was mustered into the service, his wings have been instantly outstretched on the occasion of any cheering by the regiment. To similar demonstrations in adjacent regiments he pays no regard. * * He has been in all the battles of the regiment, equally exposed with the troops. At the battle of Farmington, May 9, 1862, the men were ordered to lay down. The instant they did so, it was impossible to keep him upon his perch. He insisted on being protected as well as they, and when liberated, flattened himself on the ground, and there remained till the men arose; when with outspread wings he resumed his place of peril, and held it to the close of the contest. At the battle of Corinth, the rebel General Price having discovered him, ordered his men to be sure and take him if they could not kill him; adding that he had rather get that bird than the whole brigade. Upon the whole he is a magnificent bird; and I opine will ere long spread his wings in triumph over other sections of now disloyal territory."

Since this paragraph was written, our eagle has, with his regiment, served out his term of enlistment, and at its close was presented to Gov. Lewis, of Wisconsin. He now rests on his laurels, living in apartments fitted up expressly for him in the State House Park at Madison.

Gov. Lewis has consented to his coming to our great North-western Fair in May, to exhibit himself for the benefit of the sick and wounded soldiers—his companions in arms.

MEETING OF THE AMERICAN BIBLE UNION.

IN ST. LOUIS, MO.

To all who are interested in procuring and circulating the most faithful versions of the sacred Scriptures: The American Bible Union has made arrangements for holding a special meeting in St. Louis, Mo., on Saturday, the 20th of May next, in the meeting-house of the Fourth Baptist church (Rev. A. C. Osborne's) on the corner of Twelfth and North Market Streets. The exercises will commence at half-past nine o'clock, A. M., and continue (with the usual intermissions) through the day and evening. The following speakers have been invited, and nearly all of them are positively engaged: Rev. Thomas Armitage, D. D., President, Rev. Geo. W. Eaton, D. D., President of Madison University. Rev. D. R. Campbell, D. D., President of Georgetown University. Rev. D. Pat. Henderson, Louisville, Ky. Rev. George C. Lorimer, Louisville, Ky. Rev. Alfred N. Gilbert, New York. Rev. William W. Everts, D. D., Chicago, Ill. A report of the board will be read.

Wm. H. Wyckoff, Cor. Sec. }
C. A. Buckner, Rec. Sec. }

Am. Bible Rooms, New York, April, 1865

ARE WHITE MEN HELD IN SLAVERY?

—A correspondent of the Cincinnati Gazette, who accompanied Sherman in the South Carolina campaign, writes as follows:

To-day a white man, between thirty and forty years of age, appeared at General Logan's head quarters, and, representing that he was a slave, asked permission to accompany the army.

The story seemed too monstrous for belief.

"What!" said the General; "and you, a white man, without one drop of negro blood in your veins, and not a single feature of the African, have allowed yourself to remain in bondage, and have lived with the blacks in negro cabins, and hoed and labored with them in the fields as a slave?"

"Yes, sir," said the man, "and I am classed

in the tax returns of the lady who owns me the Widow Trowell, as a negro slave."

The man produced a picture of his mother. Her father was a white man and her mother an Indian. No one would suspect, in looking on the picture, that a drop even of Indian blood ran in her veins. The father of this man was a white man. His mother died when he was but a child, and he, naturally submissive, passed from a common laborer into an unambitious, passive slave; was set down as a chattel to be taxed—worth so many dollars and cents, as you would estimate the value of a cow or horse. The story was substantiated by one of the negroes of the same plantation, and the man was made a free man.

It is stated in a recent communication from Pekin, that "the whole number of Protestant missionaries in China is 95, and the number of church-members not far from 2,800. Nearly one-third

The Advent Herald.

"Behold, I come quickly." "Occupy till I come."

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WHOLE NO. 1248.

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J. LITCH, EDITOR.

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[For Terms, &c., see Fourth Page.]

Communications.

DID CHRIST COME TO BE A KING AND REDEEMER?

Dear Sir:—Through the columns of the *Advent Herald* issued on the 21st ult., which came within my view, I see that I am favored with your valuable and highly interesting reply to my correspondence of the 23d February, and for your kind attention to the same, please accept my sincere thanks.

In pursuance to your directions I have carefully perused and pondered what you have said in relation to that grand and important subject, now under investigation between us, and in doing so I see that I have to take a wider scope in the field of inquiry than I have hitherto taken, because the arguments which you have advanced can be settled only on the grounds of a theological investigation, and by viewing the subject in this light we will be able to come to some reasonable determination on Christ, and the end for which he came into the world, i. e., we have to determine whether he came as the Redeemer of mankind, or as the King of the Jews only, as you represent him. Now if Jesus came as the Saviour and Redeemer of the human family, it is reasonable to believe that he came as the King of the Jews? Here there is an alternative, and choose which ever side of the question you like, you have to admit Christ either as the Redeemer, or as the King of the Jews only. Have we not the authority of Holy Writ that the act of redemption was wrought through his incarnation, and I demand the authority which proves that he ever reigned over the Jews as their King, and if he ever was to become their King, what was his motive for rebuking his disciples on account of expecting a temporal kingdom? Has he not emphatically and expressly declared that his kingdom was not of this world?

Now, as your remarks are worthy of the utmost consideration, I deem it an incumbent obligation on my part to notice as many of them as I can at present. You have said that "If Jesus was not the King of the Jews, he was a pretender and usurper, and that he received judgment from Pilate as the King of the Jews," and you said also, "We believe with the court who tried the case, that he was a just man—Jesus of Nazareth, the King of the Jews," and furthermore, you have asked me if I do not feel satisfied with the testimony of Isaiah and Gabriel, what do I think of Jesus even since his ascension into heaven? Now I shall examine these questions as I have proposed in a theological point of view, which I consider the best method of demonstration in the present investigation; therefore I have to say that Jesus was no pretender, nor did he usurp the throne of David. I admit that he received judgment from Pilate as the King of the Jews, but you know that Pilate and the chief men among the Jews were ignorant concerning Jesus, for they looked upon him as a mere man, whilst in the strictest sense of the word he was not a man. Inasmuch as he did not possess natural life (Psyche) which would constitute him a man, therefore, his life (Zoe) implying self-existence clearly show that he was the eternal King of glory, who had hewn out to himself a body in the immaculate womb of the Virgin Mary, whereby he wrought our salvation, and having caused the resurrection and glorification of the same organization from the tomb, he became the Son of Righteousness with the healing of salvation on his wings unto all generations, and thus Jehovah became the sun of joy and consolation to our race. There is therefore one true God, Jehovah, who became our Saviour and Redeemer. He is the first and the last, and besides him there is no Saviour, and beside him there is no God.

Now concerning the testimony of Gabriel, let us inquire which testimony rests on the authority of St. Luke, (1: 31, 32). Now according to Luke, Jesus was to be called the Son of the Highest, and the Lord God shall give him the throne of his father David, and according to St. Matthew, (1: 21), Jesus was only to save his people from their sins. Returning to Luke (2: 11) Jesus is called Christ the Lord. Now, according to

Luke (1: 32), the Lord God shall, or should give unto Jesus the throne of his father David. And in the 11th verse of the second chapter, Jesus is called Christ the Lord. This is supported by many passages in the New Testament, and also in the Old, for the prophets have foretold in many instances the coming of Jehovah in majesty and in glory, to redeem his people from their sins, but not to set up a temporal or an earthly throne, or kingdom. Yet the passage (Luke 1: 32), states that Jesus was to get the throne from the Lord God, whilst many other passages state that Jesus himself is the Lord God. For St. Paul has stated (in his Epistle to the Colossians, 2: 9), "That in him was the fulness of the Godhead bodily." Matt. (15: 31), he is called the God of Israel. Luke (1: 46, 47), the Virgin Mary has called him "God the Saviour." Rev. (17: 14), he is entitled "Lord of Lords and King of Kings." (4: 8), he is called "Lord God Almighty," and (22: 15), he is called "Alpha and Omega." Isaiah (43: 11), Saith Jehovah "I even I am the Lord, and besides me there is no Saviour." (44: 6) "I am the first and I am the last, and besides me there is no God." (46: 9), "I am God, and there is none else. I am God, and there is none like me." So we have ample proof that Jehovah came into the world humbly, bringing us salvation, riding upon an ass, and not as a conqueror. (Zech. 9: 9.) Here the prophet has foretold the coming of the King of glory. "He is just and having salvation," saith Zechariah the prophet.

You have made mention of Rev. (11: 15), saying that the kingdom of this world shall become the kingdom of the Lord and his Christ. This confirms my former statements on the Branch, because Jesus is the Lord and the eternal King, and the Lord's Christ shall be the Branch, through whose administration the nations of the earth shall be governed in universal peace, by the power given to him from the Lord.

There is another grand question which you have asked me to solve, concerning the Wonderful, Counsellor, Is. (9: 6). There is really as much difficulty connected with this being as there is obscurity in his history; his history is as obscure as that of Melchisedec. Now Isaiah (9: 6) saith: "For unto us a child is born, unto us a Son is given, and the government shall be upon his shoulders," &c. In the 8th chapter there is an account of a child, born unto Isaiah and the prophetess, his wife. And the Lord said unto Isaiah, "Call his name Maher-shalal-hash-baz." Why was the child called by this name, or what did the Lord raise him up for? Certainly the Lord had some particular things in view concerning the child Maher-shalal-hash-baz. Yet we have no particulars that he was the child on whose shoulders the government should be, although the child's name is expressive of one who hasteneth the prey, in making speed to the spoil. However, it seems to me, that Isaiah in reference to the Wonderful, Counsellor, means the child who was born to himself, and expected that the government should be on his shoulders, even as Zacharias expected that through his son, (John) Israel was to be saved from their enemies. Zacharias has gone so far as to call John the horn of salvation which the Lord has raised up to the house of his servant David. Luke (1: 67, 68). "Now you can judge for yourself and see if the children of Israel were then saved from their enemies. By this I understand that John was the prophet of the Highest. Now here it is plain that Jesus is meant by the Highest, and also the Lord before whose face the prophet went to prepare the way before him, and to give knowledge of salvation unto his people by remission of their sins. Here there is no mention of a temporal kingdom, yet it is recorded (Luke 1: 32), that Jesus was to be called the Son of the Highest, and that the Lord should give him the throne of his father David. The authenticity of this passage has to be tested, for it is seemingly opposed to many passages in the New Testament, inasmuch as Jesus himself is the Highest—the Alpha and the Omega—the King of glory and the Lord God Almighty, who became our Saviour and Redeemer. Now Jesus must be no other than Jehovah, because Jehovah himself has said that he is the first and the last, and besides him there is no Saviour. There could not be therefore two Saviours. Is the human nature which Jehovah has assumed, must be understood as the Son, though which Jehovah accomplished our redemption. For there could not be a Son from eternity, as Jehovah is One, and he name One; therefore Jesus was Jehovah, the God of heaven, manifest in the flesh. We leave to look upon the matter in this light, because it is against the nature of the eternal Jehovah to produce a son from his esse an ex-esse. This would be bringing him under conditional laws. Jehovah is the unconditioned, and is therefore infinite in his power and absolute in his being; being in the former unconditionally and unlimited, and in the latter unconditionally limited. So far as his perfection and completeness are concerned, with him there is neither composition or decomposition, being eternally the same, except from conditional laws. But Jehovah hime came into the world to accomplish our redemption, through the seed of the woman which was the conditional

medium whereby he wrought our salvation. Still he was the unconditioned and the eternal Supreme being. But indeed in ascribing or assigning the title or office of the King of the Jews to Jesus, is bringing the unconditioned and the eternal within very limited bounds. So the reign of God on the earth would be certainly the limited embracing the unlimited.

My present employment prevents this from being only an acknowledgment of your valuable remarks. I hope the investigation of the reign of God will tend to the information and edification of your readers. I will leave your readers to judge if you have refuted my arguments on the Branch. I have a desire that the investigation should continue, but this I beg to say that I am not a Bible-student; I am a laborer, and I cannot always have an opportunity to look after these important matters. There are more of your remarks which I should like to notice, but in the midst of your official duties, I deem it inconsiderate to burden you with too much. Yours most respectfully,
M. Joice.

PASSING AWAY.

O River of Time! how ceaselessly
Thou flowest on to the boundless sea!
Whether upon thy sunny tide
The sweet Spring blossoms drop and glide,
Or whether the dreary snow-flakes only
Fall in the Winter cold and lonely—
Whether we wake or whether we sleep,
Thou hastest on to Eternity's deep.

'Twas long ago, in my life's sweet May,
My childhood silently floated away;
I hear the noon-bells distinctly chime,
And youth glides by on the stream of time.
My days, though sunny or overcast,
Are sliding away to the changes past;
But mark their flight with a smile of cheer,
And not with a sigh or falling tear.

So often, so sadly, the people say,
'Passing away! still passing away!
That the words have borrowed a pensive tone
And a shade of sadness not their own;
And I vain would reclaim the notes again
From their minor key on the life of man;
And I make the refrain of my gladdest lay,
'Passing away! ever passing away!

For what is the transient? and what will last?
What maketh its grave in the growing past?
And what lives on in the deathless sphere,
When the thought corrupts by the rest of years?
Does Time, who gathers our fairest flowers,
Destroy no weeds in this world of ours?
What rises victorious o'er dull decay?
And what is that which is passing away?

Our time is flying. The years sweep by
Like flitting clouds in a breezy sky;
But time is a drop of the boundless sea,
And we are but bubbles on its surface.

As our seas are spanned by the arching skies,
'Neath the presence of God that ocean lies,
And though tides may fall in life's shallow bay,
Eternity's deep is not passing away.

LIGHT AND TRUTH SOLICITED CONCERNING ANTICHRIST.

CHAPTER II, SECTION VII.

The present views and conduct of the French government. I have had no doubt but the essence of that profound scheme, which produced the French Revolution, is now by the imperial government of France, employed with the most fatal success, in nations marked out for conquest. It was a system calculated to assume new colors and shapes with the occurrence of new circumstances; and to become an engine of mischief in the hands of any successive dominant power that is wicked enough to flatter it, and adopt the use of it. Though for a time it had the subversion of all civil subordination, as well as of religion for its object, yet when France fell under a military despotism, her great principal and his minions well knew how to take this powerful engine into their hands, and to accommodate it to their purpose of universal dominion. Since finishing the writing of this volume I have found evidence directly in point, upon this particular, in a late publication, "On the Genius and Disposition of the French Government," by an American recently returned from Europe.

On perusing the book, I have been induced to insert this section, in order to exhibit some thoughts contained in it, interesting to the nations, particularly to our own, and corroborating the sentiments stated in the preceding section, relative to the diabolical, secret French agency. The author of that book disclaims all party views. He undertakes to disclose the truth, the result of his long inquisitive investigations as a traveller. He appears to be a man of first rate abilities and information; and a man of candor. He acknowledges that he had been greatly prepossessed against the British politics. He travelled for a course of years in Europe, on purpose to gain correct information. For a considerable time he resided in Paris, and had access to, and gained confidence of men of the first information there. His communications carry with them full evidence. In this book are the following sentiments, concerning the views of the French government. The writer describes it as being "a power, which, circumscribed by no law, and checked by no scruple, meditates the subjugation of this, as well as of every other country."

He further says, that "it is a systematic plan of the government of France, to grasp at universal dominion," that "we not only share with the British in the hatred which is cherished against them by the cabinet of St. Cloud, but are equally marked out for destruction." He thinks that France will no doubt have the dominion of at least the continent of Europe; that every essential barrier

against this is giving, or has given way; and the continent must fall before her arms. Centz in his Fragment on the Balance of Power, enumerates three traits in the present Constitution of France, which according to his idea, must render her irresistible.

1. The unlimited form of her government.
2. The decisive influence of the military character over the whole system.
3. Their success in employment of revolutionary instruments and means!

Add to these the federal strength which she has acquired by the extension of her limits; the torpor, which seizes almost every nation, even at the name of France; the subtlety of her statesmen; and the skill of her commanders; and it will be at once apparent that she may bid defiance to the united efforts of Europe, if by any possibility they could be united. The elements of such a union, however, are irrecoverably gone.

It was long predicted by a great writer, who had studied the affairs of modern Europe, "That the continent would be speedily enslaved, should a nation with the resources of France, break through the forms and trammels of the civil institutions of the period, turn her attention to military affairs, and organize a regular plan of universal empire." Gen. Jourdan exultingly exclaimed to the French Convention, when about to enact their law of the requisition: "The moment you announce the compulsory levy en masse to be permanent, you decree the power of the republic to be imperishable." The determination of France for empire, is "the result of a deliberate project, framed and acted upon, even before the reign of the Directory!" This conclusion was "sanctioned by the acknowledgement of all the actors in the scene of the revolution, with whom I had occasion to converse (says the writer) in Paris." The archives of antiquity have been ransacked by the French, to collect the arts of fraud, terror and seduction, that they might combine cunning with force, to deceive and overwhelm and confound mankind; "combining the subtlety of the Roman Senate, and the ferocity of the Goth; the wildest passions with the most deliberate perfidy; they have far exceeded all the examples furnished by the records of antiquity."

From the commencement of the revolution, emissaries have been scattered over Europe, in order to study and delineate its geographical face. The harvest of their labors, deposited at Paris, has furnished their government with a knowledge of the territory of the other powers, much more minute and accurate, than what the latter themselves possess. Several hundreds of clerks are employed at Paris in this business, of collecting these details, tracing maps, and aiding the accomplishment of this great plan. Spain was thus marked out before her invasion. And England has been thus partitioned. The designs of France upon Spain were all previously matured. The writer heard it much conversed upon in the metropolis, that the Bourbons were to be dethroned in Spain, and a Bonaparte placed in their stead. And for years before the seizure of the royal family, Spain was deluged with French emissaries, to prepare the way for the event.

One who loves and seeks for truth and light.
Original. I have had no doubt but the essence of that profound scheme, which produced the French Revolution, is now by the imperial government of France, employed with the most fatal success, in nations marked out for conquest. It was a system calculated to assume new colors and shapes with the occurrence of new circumstances; and to become an engine of mischief in the hands of any successive dominant power that is wicked enough to flatter it, and adopt the use of it. Though for a time it had the subversion of all civil subordination, as well as of religion for its object, yet when France fell under a military despotism, her great principal and his minions well knew how to take this powerful engine into their hands, and to accommodate it to their purpose of universal dominion. Since finishing the writing of this volume I have found evidence directly in point, upon this particular, in a late publication, "On the Genius and Disposition of the French Government," by an American recently returned from Europe.

ITALIAN MISSION.

Dear Bro. Litch—God in rich mercy has kept us through another month, and we enjoy health and many blessings. We rejoice in return of spring, always lovely, but here especially beautiful and health inspiring. A few hardy flowers have blossomed through the winter, spite of some frosts and snows, and the past two months the vales and hillsides have been quite gay with these lovely ornaments of nature. Through January and February we had most of the time delightful weather, similar to that of May, in New England. The husbandmen were busy in their vineyards and fields, and some even planted potatoes in the latter part of January. There was occasionally a slight fall of snow during those months, which the warm sun, however, soon melted. But since the 11th of March much snow has fallen. It has been some of the time two and three feet deep on the hills near us, and although there have been many warm, sunny days since that time, it has not all melted yet, as storm has succeeded storm. We have found the climate thus far all we could desire. God is indeed lavish of His gifts in beautiful Italy. But the people know not how to appreciate advantages and make the most of them. They seem to have no idea of comfort. Everything here is many centuries behind the times. Their houses, which are built somewhat like forts, several connected together in two rows facing each other and enclosed entirely by means of a large gate, are built invariably of stone, the walls of which are from two to three feet thick. They are rooted with large flat stone, with floors often of the same solid material. In many of the houses, however, earth takes the place of stone, there being no floors. Most of the houses are lighted with paper instead of glass, and outside the windows are strong iron gratings, and in addition there is often a net work of coarse iron wire outside the grating. Strength and safety seem to be the only

thought in the construction of their dwellings, and health, comfort and taste not to be taken into account. As they are quite cool and damp even when it is warm and sunny without, much artificial heat is necessary for comfort, as well as to guard against disease. Fuel is expensive. Wood is principally used, and in common with everything here—there is scarcely an exception—is sold by weight. Seventy five pounds sells for a franc or more. Though this is quite an item in our expenses, the people here expend but little, if any more, for fuel in winter than in summer, using only what is necessary for cooking purposes. They keep up the animal heat in a way of their own, which may seem incredible to you, as it did to us when first informed of it, but which is nevertheless strictly true. I do not believe that my American readers ever thought of substituting the heat of their cattle for wood and coal. But the people of this part of Italy economize thus. Their "cucurries" or stables form a part of the lower story of their houses. They are good sized rooms, constructed in the same manner as their other rooms and equally comfortable. In them they keep all their domestic animals, during cool weather and treat them with much care and kindness. The floor is covered with dry leaves of which the people gather abundance in autumn. In one part of the room the cattle are securely fastened, the other which is well lighted as their other rooms, serves as a sitting room for the family, and seems to be, of all their apartments, the dearest to them. No family however rich, no lady however well dressed can dispense with the comfort of sitting through the day in the "cucurie," or think of depriving those who call on them of the same luxury.

After spending eight months among the Vaudois, laboring for their spiritual good, we cherish the hope that there are many among them who will soon exchange their simple and unpolished life for the glory of the New Jerusalem state, that the truths they hear and embrace will exercise such a sanctifying elevating influence upon them, that they will be fitted to stand before the Lord, and prepared to "stand upon the sea of glass having the harps of God," and enjoy forever that future life of blessedness to which all the luxury and magnificence of the present state bears no comparison. We feel the necessity of organizing a little church here, that with the blessing of God may be as a light shining from these Alpine mountains, piercing the thick darkness that surrounds us, to enlighten the surrounding nations. I do not desire a large church; I do not look for multitudes "uncircumcised in heart" and "lukewarm," but prefer to be associated with a few faithful, reliable children of God, however poor, who give good evidence of being dead to the world, than with thousands of the worldly and unconverted. I consider it very important, especially in Europe, that all who may profess a belief in the solemn and glorious truths we preach, shall be lively stones in this spiritual house, and able, with the assistance of God, to stand firmly amidst all the surrounding opposition. Owing to the bad weather of which we have had much the past month, I have preached but 21 times here. Spent the 12th of March at Turin, and had a warm reception from my friends there, whom I found firm in the faith of the Lord's soon coming, and I preached once to a small but attentive congregation. I found in Turin 160 of my countrymen, Poles, from 18 to 60 years of age, who escaped from Poland during the last war, and are in a critical situation; without means, without occupation, and destitute of the religion of Christ. It is worse in Paris, as many more have found refuge there from banishment or the scaffold. I spoke to them in Turin, and found them very kind and disposed to receive good counsel, but in a state bordering on despair. I returned home with a very sad heart, weighed down with a sense of the awful situation of my once happy country of 22,000,000 of people—many of them now murdered, banished or in exile. . . . Dear Bro. and sisters, please join with me in prayer, that I may be free to preach to them the everlasting Gospel, and labor to bring some of them to a knowledge of the truth, that they may be saved. There is no hope for them in the present state; but as Paul said of his countrymen, "my heart's desire is that they may be saved." I regret that I have not been able to visit Milan and other large places as I had hoped before this to do, but I have not been able as yet. In my judgment it would be unwise to travel without some publications to scatter abroad, as I consider them of even more importance to the spread of the truth than preaching. We have already commenced the translation of our best American tracts, and we trust that some of God's Stewards to whom he has entrusted the "unrighteous mammon" will feel also the great importance of spreading abroad the important truths we preach by means of publications, and contribute to this end, that we may be able to buy a hand press, paper, type and ink, and publish them and others without delay. We request the special prayers of our brethren and sisters in our behalf that all we do may be owned and blessed of God, and that this work may prosper in our hands. With grateful hearts

for the assistance you have recently sent us through the American "Advent Union Board" and also for the interesting "Advent Herald" that we now receive regularly, I remain your faithful brother in Christ.

M. B. CZECHOWSKI.
La Tour Pellice, via Turin, Italy, April 1, 1865.

Original. THE 2300 DAYS.

Bro. Litch:—As you have called special attention to Sigma's article, I have read and re-read it, and also the prophecies on which it is written. I wish to state the objections I have to the views there presented.

1. The term "vision" is used for "something seen," and applicable to all the vision.
2. It is used three times in the 1st and 2d verses in that sense, and is so also used in the 7th chapter several times; and in the 9th and 10th chapters it is used several times, in all of which it includes at least, all seen at the time. This establishes the usage against him. Many think it includes what had been seen in the preceding chapters—binding them all in one—which the successive stages of it, developed and explained. The assertion of Sigma so often made that it begins with the daily taken away is not good proof, and must be laid aside. His quoting the 26th verse as "certainly," thus limiting it, is equally void. After all the thought I can give it, it seems to me to be against him, instead of for him, including the whole.

3. As to the 14th verse, or any other, suggesting two visions in one, it seems to me absurd, and only suggested by his theory; making it yet future and literal days. In that case "the introduction" is so much longer than the vision, it had better been left off, as it has only confused and prevented most, if not all, from ever finding a glimpse of the author's design.

4. The affirmation that Persia and Grecia were not in "the vision," because after explained was understood, but "none understood the vision," is another non sequitur, for two reasons. 1. If because explained it was understood, then it was also explained most of it, if not all. 2. If the vision be all one, and any part first, middle or last, were understood, then "the vision" was not understood; and that was the case here.

5. As to the angel's statement that he would show him the "last end of the indignation," v. 19, and "at the time of the end," shall be the vision, v. 17 proving infallibly that it was at the last time i. e., begins there, is another non sequitur, i. e., inferring more from the premises than they warrant; a very common mode of erroneous reasoning and writing. For, if the vision include the whole, it reaches to "the last end of the indignation," which needed to be shown, and the other expression evidently referred to the understanding of that part of the vision, for the words were "to be closed up, and the book sealed to the time of the end." Ch. 12: 4, 9. This only implies that there would be some of it not understood till then, the time.

6. The assertion that "evening, morning are but another mode of expressing daily sacrifices," is not proof, but needs it. Others say that it is but another mode of expressing "a day," and I think as likely. There is no parallel phrase unless in the first chapter of Genesis, where it expresses a day. You assume there were but 1150 of each, whereas most think there were 2300 each, or as some versions read 2400, and I think with more probability. The evidence is therefore rather against you.

7. You say the sanctuary is typical and a shadow, and there is now an antitypical sanctuary and those are in error who look for a restored literal temple, &c. But why so? If you make the time literal, then the place and offerings should be, to accord. And if the temple be spiritual, so the place, offering and host.

8. What is said on the types, I accord with, and like much, except two items. 1. I find no proof that the tabernacle or temple were dedicated on the 10th of the 7th month; that was the annual cleansing. 2. The slaughter of the souls under the altar were not sacrifices, and their blood could not represent the blood of those who slew them, nor be the blood that cleansed the sanctuary. In neither of these could they be antitypes. The cleansing was by blood, and the cloud of glory followed, and not during it.

9. What is said of the plagues being all on the same persons, is not proved, because the sores of the first four plagues may have continued under the three last, and thus more than one generation have suffered and thus the inference fails of being certain.

10. The coincidences of periods with the feasts of the Jews is remarkable, and plausible, but not proof. Such harmonies of periods, and jubilees and feasts, I have seen and read almost without number, and yet proved unsound.

11. It is true 2300 days or years if measuring the whole, are passed, but 2400 as some read, have not passed, and may yet solve the matter.

12. I accord with Sigma that the sanctuary is not yet cleansed, nor yet "justified" if you choose. The vision is not ended, for if so we know not what is to be, nor when, in the future. All is run out. The city is polluted,

ted, the Jews are outcast, unbelieving and wicked. The Gentiles' time runs on, and the last indignation and end have not come. If no radical, or essential difference in host or sanctuary, then no justification, or it is a justification without a knowledge or evidence which is good for nothing—a distinction without a difference.

13. Finally, if Sigma be correct, then we do not know where we are, for if the time be literal, it is all future. The daily not taken away, the sanctuary not cast down, nor the host trodden under foot, the power to do it not even known, not one of those periods begun, and no one knows or can know when they will begin! So no one can divine how near the end we are, or how far off, and had better lay down his trumpet on prophecy. He can give no "certain sound." All history, all chronology, all exposition has been false, and we have to wait yet for the first data from which to measure the periods. As Thurman overturns all past chronology and astronomy, so does this all fulfillments of prophetic periods and dates. And we must sail on in uncertainty and indefinitely, for "something to turn up," for a horn, or an antichrist or a beast in future, to do all the things foretold "in the books," in the 1335, 1260 and 1150 (?) days. I don't think so. I think we shall find the days to be years, and the evening and morning to be days, and at the time appointed the end shall be.

DANIEL.
NOTE.—It would have pleased us much, if "Daniel," while pointing out our difficulties if we adopt Sigma's views, and affirming that these periods are not ended, had gone a step further, and given us a satisfactory solution of them, so that we may know for certain where we are, and just, or even nearly, how long we must wait for "the last end of the indignation." Will he have the kindness to do it yet? for unless he can do so, he leaves us in no better condition than does Sigma. For the objections, SIGMA will please answer for himself.

PRAYER.

It is thought to be of paramount importance, that men converse with their superiors. Good communications strengthen holy principles. The child of grace always seeks intercourse with those that are deeply pious, and thorough in Christian experience. The nearer disciples of Jesus can bring their confidence and sympathies together, by mutual conversation, the more powerfully they take hold of the deity. God is a spirit dwelling in the heavens, unseen by the natural eye, yet we may as literally speak to him to day as in the time of Christ's incarnation. There is a channel of communication opened unto the children of men through which we may approach God and not be consumed. Prayer is a holy convocation with the Triune God. It is the truest desire of the heart, the sublimest form of speech, the earnest compunctions of the soul, and the exercise of holy and suitable disposition and emotions of the entire man. Prayer is the sweetest affections of the human heart, entwining around Christ, and reaching up until the mind drinks in the fullness of the Godhead, as the grape vine winds itself around the majestic oak, climbing upward until it hangs in graceful festoons amidst the numerous twigs of the tree. Prayer is the key that unlocks the bosom of the deity, and makes earth replete with the dew of heavenly grace upon our hearts. It's prayer, that turns the sweeping torrent of sin which carries men on in their course of ruin, with the power of collected waters. It's prayer, that refines the man, sweetens his temper, making pain a blessing to the world. Oh, what an engine of power is prayer. Heaven grant that we may feel its force. w. w. o.

DEFINITE TIME AND ITS DANGERS.

"There's a lion in the way."—Prov. 26: 13.
The question of knowing the times and seasons is no new theme with us; nor is a belief in the time an untired experience. So we do not venture on an "unknown sea" in indulging an interest in time, and I am persuaded that but very few, who have believed time in the past, will report their experience as either turbid or dangerous. I had thought that we were well agreed, as a people, that the time was revealed, and would therefore be understood and become a light to the church; and that those who had forsaken the world and its follies, to wait for the Bridegroom, had found it a blessed experience, having no evil report to bring, though they were disappointed. But the views and feelings of brethren now seem considerably "mixed" on these points. If there are some maintaining the even tenor of their way, who rejoice at the prospect of harmonizing past discouragements, correcting past errors, and thus restoring past confidence in the clear and manifest fulfillment of every prophecy—prophetic periods not excepted, there are others who are virtually throwing dust in the eyes of those who would search for this desirable light by raising the cry, "There's a lion in the way," either in a thousand imaginary difficulties in getting at the true time, even though it is 1868, or in the supposed

ruinous results likely to follow if '68 should not prove to be the true time.

I have never believed the '68 time, nor investigated it with attention, for the reason that I have thought (perhaps incorrectly,) that more time would be required to fulfill the predictions concerning Spiritualism than this time allows. But I dare not doubt the fulfillment of every prophecy—a clear, evident fulfillment, understood and believed by the church. The opposing view, and the only one that can be taken by any professed believer of the Bible is, that their application is so obscure that we cannot discern it, or so uncertain that we cannot rely upon it; either of which is derogatory to God, and unworthy any believer of the Bible! And yet this is the common way of disposing of prophecy, both by the professed church and the world. It is well expressed by a D. D., who said, "If God will forgive me for what time I have spent in studying the prophecies, I will never study them any more." If he had said this in reference to studying "the Bible" instead of "prophecy," all would pronounce it infidelity; but it is no less so when said of a large part of the Bible, and especially that part which is expressly declared to be, "not by the will of man," but by "holy men of God, who spake as they were moved by the Holy Ghost." The real danger, and that which we ought most to fear, is this danger of unbelief, whether it relates to the whole, or a part of the Bible; to the whole, or a part of prophecy. The prophetic periods must be of service to the church, and must therefore be understood; otherwise they were given in vain. It cannot be said that they are necessary to show when we are near the end, for events abundantly show that without them. Besides, if the periods are reliable measurements, they are definite measurements, reaching from a given starting point to the end.

But if I could suppose any prophecies God has given us would not be fulfilled, or fulfilled, but not understood, I could allow such abuse of divine wisdom in relation to any other prophecies rather than those which relate to the period immediately preceding the coming of Christ. It might be said of almost any other prophecies that they could be of service, though not understood till after their fulfillment. But not so with these. As the prophetic periods do not end till the Lord comes, they will be of no service unless understood before he comes. Hence I would not dare believe that the Lord will come till they are correctly understood and applied. And as the light of prophecy is not for a few believers, but for the church, the light on these things will not be to the few who are learned, but to the church.

Again, we should not forget that the last times are to be the most perilous. And as a consequence, those Christians who wait for the Lord amidst these greatest perils to the church, need more than usual supports to their faith; they cannot bear up with less. And hence, if every previous age of the church has had its "present truth," maintaining the prophetic chain complete to the eye of the church till now, 'tis a fearful thought to suppose it broken to the eye of the church at this last critical moment, while Satan's hosts, both men and devils, supplied with all the machinery and skill of their leader, attack in bold defiance every sentence of the Bible. Hence the church needs the light of prophecy now more than in any preceding age. And it is an impeachment of God's wisdom, to suppose his prophecies to fail of a fulfillment, it is equally an impeachment of his faithfulness, to suppose the prophetic chain to seemingly break at this critical period for the church! But the chain is seemingly broken already, our opponents themselves being judges. For they admonish us not to rest our faith on any calculation of the prophetic periods for the future, on the ground that we have failed in all calculations in the past. This is virtually doing away with the periods altogether as either obscure or uncertain. And however "dangerous" it may be to preach and believe definite time, it is far more dangerous to make God's time thus indefinite and uncertain. Since, then, the mind of the church is in a state of suspense approaching distrust with regard to the prophetic periods, we ought to welcome every indication of relief for this suspense. We ought to hail with glad hearts every prospect of a true application of them, when the fault of past mistakes will appear wholly in our misbelief of them where it belongs. I am sure that all the rays of light will concentrate around the true arrangement, and that the wise will search, understand, believe, and wait accordingly. I intend to investigate the '68 argument, willing to be disappointed "seventy times seven times" rather than reject the true time.

And as to the ruinous results of the time movements, a majority of the best brethren among us have passed through one or both of them, and have no regrets for their experience, nor dread of another time movement as ruinous. I would not justify any in accepting without inquiry, or believing without good reason. But I would admonish every one of the danger of treating God's word as though it were the word of man, or declining to believe or obey it for fear of consequences. As a people, we have never been in a worse state than we are to-day. But as we have never believed time without making us better, and as our best days were when we were believing time, I see no good ground to dread as ruinous the indulgence of a hope that the Lord will come in 1868.—*World's Cry*.

DRINKING CLERGYMEN.

"Father, forgive them, they know not what they do." The men that form the army of God's ministers, have their share of human failings and frailties, yet, in the main, they are at work pulling men up out of ignorance, degradation and crime, and helping them upward and onward toward heaven.

There are yet some drinking ministers. There are still more, who are neutral, lukewarm, or inactive. They do not see that there is another great army opposed to them impoverishing, debasing, and dragging men down to perdition.

In this they are blind. They do not stand

alone. Many good men have their eyes so fixed upon the agencies that improve men, that they do not see the plainer agencies that debase them.

In Boston a hundred ministers preach one day in every week. They lead the people upward. Their usefulness never was, and never will be over-estimated. In the other army two thousand drinking-houses practice six or seven days every week. They lead the people downward. The evils they inflict were never over-estimated. The work of the ministers is neither so direct, nor so visible, as the work of these houses.

Official reports show that these dram-shops send one-sixth or one-seventh of the people every year into the hands of the Police, or Overseers of the Poor. What equal fruits of their work can the ministers of Boston show? Yet there are ministers here who will not lift hand or voice to close these shops. They will not call upon the State to vindicate the supremacy of its laws. They are the shepherds appointed by God to watch and protect his flock. Instead of protecting the sheep, some of them even make a playmate of the wolf that devours them. Thank God but few drinking ministers can now be found. It is the neutral, the lukewarm, the inactive, that chiefly need the prayer, "Father, forgive them, they know not what they do."

LETTER FROM LIVERPOOL TO EDWARD USHER.

"Dear Brother:—Your interesting note came to hand. We are happy to hear of your call to a peculiar work in the vineyard of the Lord. Consider your youth, my dear brother, and your want of experience. Should you and brother John continue faithful, I am persuaded you will be rendered a blessing to Manchester for generations to come. Imagining I could see you both, ten, fifteen, or twenty years hence, what men should I see? Should I see, you prudent and grave, saying 'Here we are, and the children whom God has given us; what has not the Lord wrought by our hands?' Your whole danger will arise out of self-conceit. Satan destroys gospel ministers just in that way. The idea of being a teacher or a pulpit-man is too much for many men to bear. An humble ministry, a pure ministry, a zealous ministry, is much needed in our day. Your health, and strength are in your favor. If men achieve anything of importance, they must begin young to be able to comprehend the task they have before them. I am afraid we do not understand the nature of our mission yet. But it develops itself by time, and time only will develop it. The Hall goes on as usual. Brother D.—is becoming eminent in argument and illustration, and Brother McC— a powerful man in prayer."

WILLIAM DENNISON.

AN OLD MAN-O-WAR'S MAN.

This pioneering work round lanes, streets, and lamp-posts of Manchester has been already well rewarded. Many preachers have been raised up, souls have been gathered in who are now with Jesus, and many are walking in the way to heaven. We were sometimes beaten, sometimes stoned, dragged by police before magistrates, looked up as disturbers of the peace; but though Satan raged, the Lord delivered us and gave the blessing. Sick ones were often relieved, and Mr. H., the counsellor, often gave us shillings and shillings for them, while others gave bullocks' heads to make soup in winter, which we carried to their homes.

One case is worth recording. In a little up-stair room in a back street, we found a man ninety-four years old, who had lain on his bed five years unvisited; he, with his wife, eighty-nine years old, was living on parish relief. He was an old man-o-war's man. It was good to visit this aged couple; he seemed like an old patriarch as we sang little hymns together and prayed. He raised himself up in bed almost like one inspired, his tall frame very weak with age, while his mind was strong, healthful, and vigorous. As the hymn was sung—

"One there is above all others;
O, how he loves!
His love beyond a brother's;
O, how he loves!" etc.,
big tears rolled down his cheeks as he said, "My God, I am now ready to meet thee; thou hast sent two angels to see me before I die." The two voices blending together in unison, stirred the old man's soul to such an extent that he felt himself upon the threshold of heaven. The last time we saw him, he knew we should not see him alive any more. He did not seem any worse than usual, but we shall not soon forget our last parting. As we were going he raised himself up on his hands, gazed upon us with a pleasing smile, and, after a pause, said, with a most solemn, slow, firm utterance, "The blessing of a dying man go with you." He died that night—saved, through the blood of "Jesus only."

BIBLE SELLING.

It now pleased the Lord to lead John Latham, one of the Liverpool band, to give up his trade of cigar-making, and go forth without purse or scrip to preach the gospel. He followed us to Manchester, where he labored successfully in cottage meetings and sick visitations, the Lord supplying his daily need, as he had done ours. Mr. H., being a member of the British and Foreign Bible Society, he was used as a key to open that door for Edward and myself, as the Lord had worked for us to carry Bibles and Testaments into the market-places of Lancashire; thus while preaching the gospel, by circulating the Scriptures, we could provide things honest by our own labor. Its beginning was small, but its latter end has been greatly increased.

In a railway train, one morning as we offered the Testament for fourpence, a gentleman in the carriage, from Hyde, asked us some questions, and hearing we were from Liverpool, where the revival had been going on, invited us to his town, as there were to be "wakes" held there on the morrow. This was the Lord's leading; for there was a rough collier down in the bowels of the earth whom no one knew anything about, but as the Lord must needs go through Samaria to convert a poor woman, so he must send us through Hyde, in Cheshire, to bring Richard Weaver out of the pit, for the great revival

was not to end at Liverpool or Manchester, nor were the few laborers now raised up the only company to be engaged in this mighty ingathering of souls which had only just begun.

RICHARD WEAVER'S FIRST PUBLIC ADDRESS.

John Street fell in with the work in good earnest. He had a little stall made, and Hyde market-place was the first stand we took with the stall. The Lord began to work mightily in this place; souls were converted at their firesides, and in the open air. On Saturday evening, some colliers who had been converted, and belonged to the Primitive Methodist connection, came to help us to sing, and we were glad of their help. They had loud voices, and sang genuine songs of Zion. One of them began to speak a little, which told us he had a gift for outdoor work. On the following Good Friday, an announcement was made that some of the ministers would come and help us in an open-air meeting. John Latham came up from Manchester, but not a single minister was to be seen. An immense crowd had gathered from the country round, and when we were finishing, Edward saw the collier, who had before spoken, in the crowd. He beckoned him up, and told the people one of their fellow-workmen would now address them. This was the first public address Richard Weaver had addressed. His whole speech seemed directed against landlords and public-houses, telling what God had delivered him from. He had a peculiar flow of natural, unsophisticated eloquence, taking hold of the names of the public-houses—"Dog and Duck," the "Pig and Whistle," the "Blue Pig," the "White Pig," and the "Boar's Head." He seemed like a locomotive engine running full speed into Hyde market-place, upsetting wagon loads of Dogs, Ducks, Pigs and Publicans. It was at once settled in our minds that the Lord would bring that man out of the pit.

RICHARD WEAVER'S CALL FROM THE COAL-PIT.

A man may have ability for work, but faith is required to enable him to give up his living, and trust in "Jesus only." Waiting on the Lord in prayer about the matter, a second meeting was announced one week evening, when James Stanfield and Richard Weaver were both to speak; but before we began, the overseer sent for the former to come and work all night; so one was taken, the other left to preach; and this token from the Lord caused us to write to Liverpool, asking brother Radcliffe (who at this time was earnest in bringing laborers together,) to come and help us at Hyde; as the Lord was saving the people all around. We told him of Richard Weaver. He came, and he and John Street took the matter in hand to bring Weaver out of the pit.

Edward and I moved on to other towns, leaving the collier at our Bible-stall. Some weeks after, I met Richard pacing up and down a piece of open ground near Manchester. He showed me a letter from a master collier, offering full work and a good salary; this was a testing time with him. The Lord gave me this word for him—"Stand still, and see the salvation of God." He saw it very soon, and his bread has been given ever since. May the blessed God keep him little in spirit, for the Lord has a peculiar work for his gift of speech in this revival of gathering souls into the ark. Many strong walls of dead formality have been picked down and removed from before the crucified "Jesus only" since then.—*The Revival*.

A REMARKABLE REVIVAL.

The second volume of the "Autobiography and Correspondence" of Dr. Lyman Beecher, just issued by the Harpers, like its predecessor, abounds in remarkable and stirring passages. We extract the following as giving an inside view of the great revival at the Hanover Street Church in Boston:

"From the beginning my preaching was attended with interest. I could take hold. There was very earnest hearing in the congregation. I kept watch from the first among my hearers. They told me of a young lady who had been awakened. I found her out, conversed with her, and she was converted. The next was Deacon P's daughter, and they kept dropping in. I tell this that you may know how to begin a revival. I always took it by word of mouth first, talking with single cases, and praying with them. Went on so till I found twelve, by watching and picking them out. I visited them, and explained what an inquiry meeting was, and engaged them, if one was appointed, to agree to come. I never would risk a blank attempt."

"I began early in this course to intimate to the church the probability of more interest. I grew in opportunity, and roused the church to take hold. At that time many ministers did not understand about this. I began to say to the church, I think there is a work begun—fire in the leaves, not only among us, but in the community. I made no attack on Unitarians. I carried the state of warm revival feeling I had had in Litchfield for years. I carried it in my heart still with great success. They came to hear: there was a great deal of talk about me, great curiosity. They would hear, and then run me down; they would never go again. But they did come again, till they were snared and taken. Many that came to scoff, remained to pray."

"Finally, my soul rose to it, and I preached to the Church one afternoon, explained to them the state of interest and opposition, and what an inquiry meeting was, and that they must be ready, and gave out an invitation to a long list of persons, whom I described. There were fifteen the first week, twenty the second, thirty-five the third, and the fourth time three hundred. The vestry was filled. Lambert met me at the door, when I came to meeting, with his eyes staring:

"It's a mistake; they've misunderstood, and think it's a lecture. You must explain."

"No," said I, "it's not a mistake; it's the finger of God!"

"But I made an explanation, and only one person left."

"I paroled out the room to ten individu-

als, to see every person, and make inquiries of their state, and bring back to me the report. (Oh, that was glorious! It lasted all that winter.) They brought back reports of awakenings and conversions. I talked with forty or fifty myself; and if they were special cases, I went and visited. I said just a word, or a few; not many. I struck just according to character and state.

"It was really almost amusing to see the rapid changes in language and manner I underwent as I passed from one class to another. A large portion, on being questioned, would reveal their state of mind easily, and, being plain cases, would need only plain instruction. They believed the Bible, and they believed what I had told them as if it was the Bible, as it was; and therefore the truth was made effectual by the Holy Spirit as well as if more conversation was had."

Another class would have difficulties. Could not see, feel anything. Did not know how to begin. To such, a course of careful instruction was given.

"Another class would plead inability; cannot do anything. Many of these told me their ministers told them so. Now I rose into the field of metaphysics, and, instead of being simple, I became the philosopher, and began to form my language for purposes of discrimination and power.

"Next came the infidel and skeptical class, whom I received with courtesy and kindness; but, after a few suggestions calculated to conciliate, I told them the subject was one that could not be discussed among so many, but that I should be happy to see them at my house, and succeeded in that way many times. They had the idea that ministers scorned them, and that ministers were this, that, and the other. But it was necessary to go over with them and trip up their arguments, for until they were tripped up and crippled, logic was of little avail. So I put myself on the highest key with them, used the highest language and strongest arguments, and made them feel that somebody else knew something besides themselves; and then they came, meek as lambs, and were easily gained. Sometimes I had all these in a string. There were some pretty hard cases occasionally."

"While I was in the inquiry meeting the Church held prayer-meeting in a room near by, and, as conversions happened every night—ten, twenty, thirty—I went in and reported to them. That was blessed. They were waiting in hope and prayer, and I went in to carry glad tidings."

"The Baptists came in to see what was going on, and pretty soon they began to revive. When I first set up evening meetings not a bell tinger; but after a few weeks not a bell that didn't tingle. The Unitarians at first scorned evening meetings; but were found his people going, and set up a meeting. I used to laugh to hear the bells going all round."

"In this thing of revivals, you will find all these things come by showers. Each shower would increase, increase, increase; and when I saw it was about used up by conversion, I would preach so as to make a new attack on the mind and conscience, varying with circumstances, and calculated to strike home with reference to other classes, and bring a new shower. The work never stopped for five years."

A GREAT MISSIONARY FIELD.

FOUR MILLIONS OF HEATHEN CRAVING THE BIBLE.

Letter from Captain Benjamin Thomas. Fort Pinney, Helena, Ark., April 9, 1865.

WILLIAM H. WYCKOFF, Corresponding Secretary American Bible Union.

My very dear Brother:—Buried as I have been in the din of war for the last four years, and missing nearly all mail matter, I had a real treat, this rainy Sabbath morning. I found it in the Bible Union Quarterly for November, and in the Soldiers' Edition of the New Testament by the Bible Union, containing Galatians and Thessalonians.

The rain and water to-day prevented my preaching to my command, and I felt that I could not better spend a part of it than by presenting the claims of these colored people who crave the Bible.

They learn to read very rapidly, and the clear type and paragraph form make it well adapted for them. They ought not to have the whole New Testament in one book. It costs more, and they will not take care of books as well as the educated white people.

These poor blacks can now have the Bible, for the first time, truly put into their hands. They commit with great ease, and their quotations will be in better English than others who have learned from the old version.

This is the great missionary field for the Christians of this age. Over 4,000,000 of heathen are in our own country, nearly all of whom are anxious for the truth. We love to Christianize the Karens, because they welcome us. The harvest truly is great, but the real laborers are few. I have had a lifelong desire to be a missionary; and now I have the opportunity, while serving the Government, to do some missionary work at the same time.

We have a large Sabbath school here of 200 scholars, and I would like to put these little volumes in the hands of all who can read. There are about 100 who could use them well. I could distribute on the plantations around here 200 or 300 more. I would be glad to hear from you. God bless the Union and its officers! Your brother,

BENJAMIN THOMAS.

We have sent 300 copies to our Brother Thomas. Opportunities are numerous for doing good to the multitudes of freedmen. We could distribute many thousands of copies immediately, if we had the means; and we earnestly desire the co-operation of all who feel interested in Christianizing and lifting up these millions from their ignorance and degradation. Help us, friends, in the good work. Aid for this object may be sent to

WILLIAM H. WYCKOFF, Cor. Sec., or to C. A. BUCKEY, Asst. Treas., AMERICAN BIBLE UNION,

350 Broome Street, New York.

The Advent Herald.

TUESDAY, MAY 2, 1865.

JOSIAH LITCH, EDITOR.

REVIEW OF A LETTER FROM M. JOYCE.

In replying to this article we do it with great pleasure, from the consideration that it involves the true philosophy of the Christian religion. And we are happy to see that our respected correspondent perceives it.

"Christ and the end for which he came into the world" is the subject in discussion. Did he come "as the Redeemer of mankind or as the king of the Jews only?"

Our correspondent seems greatly to misapprehend our position. We are as firm in the faith of Jesus the Redeemer as he can be. The question is not in reference to his coming "only" as king of the Jews. But "did he come at all as king of the Jews?" Or in other words, did he come only as Redeemer of the world? or did he come as Redeemer of the world?

We fully admit his character of Redeemer and also maintain his royal rights over the Redeemed. On the first point therefore we are agreed. The second is the point to be discussed.

To say nothing of the prophecies which abound in the old Testament in reference to the kingly character of the expected Messiah, the New Testament is full of the subject.

1. Before he was born, Gabriel was commissioned to say, "The Lord God shall give unto him the throne of his Father David, and he shall reign over the house of Jacob forever." Luke 1: 32.

2. When he was born, Wise men from the East asked, "where is he that is born king of the Jews?" Herod the king and all the chief priests, scribes, and elders of the people understood the question to be, Where is the Messiah born? Matt. 2: 2.

3. When the time came for the event, Jesus went to the Mount of Olives and obtained the ass and colt in order to fulfill Zech. 9: 9; and did fulfill it by riding into the city as Zion's king amidst the acclamations of the multitude: "Hosannah to the son of David." "Blessed be the king of Israel which cometh in the name of the Lord." Matt. 21: 12.

This proceeding Jesus sanctioned by saying when requested to rebuke his disciples. "I tell you if these should hold their peace the stones would immediately cry out."

4. The charge on which he went to trial presented by the High Priest and council to Pilate was: "We found this fellow perverting the nation, forbidding to give tribute to Cesar, and saying that himself is Christ a king." Luke 23: 2.

There were in this charge three counts, 1. "Perverting the nation." 2. "Forbidding to give tribute to Cesar." 3. "Saying that himself was Christ a king."

On this charge Jesus went to trial. When called to plead, he declined to do so except to the 3d count. And on that he pleaded the truth in justification. "Art thou the king of the Jews?" said Pilate. Jesus answered, "THOU SAYEST IT." Could he give a stronger affirmation than this or under more peculiar circumstances? Did he falsify under those circumstances? If he did not, He is king of the Jews. The result of the three counts and the charge was this: "I find no fault in this man." Luke 23: 4.

2. "Ye have brought this man unto me as one that perverteth the people: and behold, I having examined him before you, have found no fault in this man, touching these things whereof ye accuse him." Luke 23: 14.

3. But on the great charge of treason in making himself a king, and on which he pleaded the truth in justification, he stood justified before the court and the universe. "THIS IS JESUS THE KING OF THE JEWS." Luke 23: 33.

The Jewish authorities protested against this judgment, and asked for a reconsideration and change in the form of expression. "Write not, 'King of the Jews,' but that he said 'I am king of the Jews.'" To this the court responded, "What I have written, I have written." The controversy was at an end, and as the *bona fide* King of the Jews Jesus was crucified.

Now, dear sir, we do not think any amount of theological argumentation can ever overthrow this array of Scriptural testimony on this point. Our Christian faith rests on the testimony of the sacred writings: and by their evidence we stand or fall. But our correspondent maintains that we must choose one or the other side, that both cannot be true. We confess our inability to see it in this light. We have shown the evidence of his royal character and we now proceed to point out testimony of the word to his mediatory character.

In Zech. 6th chapter we are told of certain crowns made for typical purposes, to be kept in the house of the Lord by certain persons named, for a memorial of the truth of the promise. These crowns were placed on the head of Joshua the High Priest with this address to him: "Behold the man whose name is the Branch; he shall grow up out of his place, and he shall build the temple of the Lord; and he shall bear the glory." "And he shall sit upon his throne, and he shall be a priest upon his throne." "And this shall come to pass if ye shall diligently obey the voice of the Lord your God."

We have no doubt but what if the Jews had received Jesus as their Messiah and King when he rode into Jerusalem and was proclaimed as such, the 6th chapter of Zech. would have been fulfilled and the throne and miter would both have been his.

Christ would at the appointed moment have laid down his own life even had neither Jew or Roman lifted a finger against him. And he would have risen again the third day, just as he did being crucified.

You will observe that the passage quoted above is purely conditional; and the conditions were not fulfilled. O Jerusalem, I would have gathered thy children "ye would not." "O that thou hadst known in this thy day the things that belong to thy peace, but now they are hid from thine eyes."

"Which of these two works did he accomplish?" asks our friend.

Answer. He offered himself a sacrifice for

our offences; he was raised for our justification, and on the invitation of the Father, "Sit thou on my right hand until I make thy foes thy footstool," he has gone into heaven and set down on the right hand of God, where by the oath of God he is "a priest forever after the order of Melchisedec."

But the same being who has constituted him priest by an oath, has sworn by himself, that 'to him every knee shall bow, and every tongue confess that Jesus Christ is Lord to the glory of God the Father. Whether things in Heaven, or earth, or under the earth. Philip. 2: 9-11."

"If he ever was to become king of the Jews, what was his motive for rebuking his disciples an account of expecting a temporal kingdom?"

Answer. We are not aware that he ever did. When the sons of Zebedee and their mother sought preferment in his kingdom, he did not rebuke them for expecting it, but said, it is not mine to give; but it shall be given to them for whom it is prepared of my Father. This conceded that they were correct in looking for such a kingdom. When the disciples asked, "Wilt thou at this time restore the kingdom to Israel?" He did not say, there will be no such restoration. But "It is not for you to know the times or seasons." &c.

To Pilate he said, after the Jews had rejected him and clamored for his blood, when asked "Art thou a king then?" "To this end I was born, and for this cause came I into the world, that I should bear witness unto the truth."

Pilate tells us in reference to this good confession before Pontius Pilate, that "In his times he shall show who is that blessed, and only potentate, the king of kings and Lord of Lords." 1. Tim. 6: 15. And he intimates that it will be at the appearing of our Lord Jesus Christ. "But," he said, "My kingdom is not of this *kosmos* or world; if my kingdom were of this world, my servants would fight that I should not be delivered to the Jews. But now (as things are, I being rejected by the Jews) my kingdom is not from hence." Now is the emphatic word. And the establishment of his kingdom is deferred to the world (Gr. *Oikoumene*) "habitable earth to come of which we speak." Heb. 2: 5, 6.

But never until the Jews had rejected him in his kingly character, did he intimate at any time that his kingdom was not of this world. If he did, our friend can point to the proof text.

If Pilate and the chief men among the Jews were ignorant of the character of Jesus, and therefore they called him king of the Jews as our friend suggests, Jesus himself was not ignorant and would not have confessed himself to Pilate to be the king of the Jews if he were not really such. We confess it surprises us to find our friend asserting that he had not natural life or *Psyche*, and that he was not a man. Why then did Peter ascribe to him *Psyche*. "His soul was not left in hades, neither did his flesh see corruption?" Acts 2.

Why did Paul call him "The Man Christ Jesus?" "This Man is worthy of more honor than Moses?" He possessed both *zoe* and *Psyche*. And the latter is as plainly ascribed to him as the former.

Our friend thinks the being predicted, Lev. 9: 8, is as obscure in his history as Melchisedec. Does not the obscurity originate in the theory which discards the royalty of Jesus Christ. He has admitted all that the passage claims for him as to his divine character and names. Why not also admit the royal character and let Jesus Christ have the full benefit of the prediction? He will find all difficulties to vanish from the text if he will admit the testimony which we present from Scripture, and admit that Jesus will return to earth "the son of man" when "the world to come" he will have dominion, and a kingdom under the whole heaven, forever. Dan. 7: 13, 14; Rev. 11: 15.

Our correspondent says, "It is contrary to the nature of the Eternal Jehovah to produce a son," &c.

We know Jehovah only as revealed to us in the Scriptures, where we read, "Jehovah hath said unto me, thou art my Son, this day have I begotten thee." Ps. 2: 7.

To us, faith in Jesus as the only begotten Son of God, is the condition of pardon and eternal life. And obedience and honor to him the same as we pay to the Father, is our bounden duty.

We fear from the tenor of his letter that our friend has more faith in his philosophy than he has in the language of the Bible. We accept the crucified, buried, resurrected, glorified and ascended man Christ Jesus as the only begotten Son of God, according to the spirit of holiness; the Son of David according to the flesh; believing that what he commended his apostles to teach is true,—"that it is he who is ordained of God to be the judge of the quick and the dead." Acts 10: 42. And that he shall return to earth to reign with his redeemed forever. Rev. 11: 15.

We believe that the "Word was in the beginning with God" and "was God;" and that "the Word was made flesh and dwelt among us," and that he will dwell forever when he makes all things new.

QUESTIONS.

Bro. Litch:—You are aware that the brethren who hold to the doctrine of the soul's unconsciousness in death regard the doctrine of the non-resurrection of the wicked as an awful doctrine. Now I wish to know if any Adventists who hold to the conscious existence of the soul in death, ever embrace that doctrine without first receiving the faith of unconsciousness in death?

Again. We are told by this class, and the changes are rung upon it,—that a belief in the unconsciousness of the soul in death is the great defence against spiritualism. I would inquire through your paper, if any thoroughly grounded Advent believers holding to consciousness in death have embraced modern spiritualism? And also, have any holding to the doctrine of the unconsciousness of the dead embraced and gone over to spiritualism? Let us have the facts in the

case through the columns of your paper; it is right we should know them.

WM. P. STRATTON.

Manchester, N. H., April 15, 1865.

NOTE.—We give the foregoing inquiries, because they are of an important practical nature. We suppose Bro. Stratton, like many others, has long been told how impregnable a defence the materialistic doctrine is against modern errors, especially spiritualism, and it is proper that the facts should be brought out.

We have had a somewhat extensive acquaintance among Advent believers all over the land, and do not now call to mind one instance in which a consistent and faithful believer holding to the consciousness of the soul in death, has gone into spiritualism. The whole body of brethren in Harrisburg, Pa., with one exception, who held the death doctrine, went into it. Mr. Hull was a noted champion of the death doctrine, and is as zealous now in the advocacy of spiritualism, as he was before of materialism.

The same is true so far as we know of the non-resurrection doctrine. We are not aware of a solitary case where a professed Adventist has embraced that doctrine who had not first embraced the doctrine of unconsciousness in death. If others are acquainted with any such facts, they will please inform us; but must give us name and place.

Which doctrine then in the light of facts, is the greatest safeguard against what we all agree are great errors? Ed.

THE FUNERAL CORTAGE.

his leadership; not from distrust of his patriotism or his ability; but distrust of his habits. But since his accession to the Presidential chair, he has won golden opinions from all classes, for his manly dignity, sober habits, modesty and moderation of expression, and firmness of purpose to administer the government with justice mingled with discriminating mercy. May divine wisdom guide him in this great and responsible task. He seems now to have the full confidence of the country.

FREEDMEN'S MISSION.

Bro. I. I. Leslie has returned from Nashville, and brings encouraging reports of the success of the Mission. He arrived in the city last Saturday in good health but worn down with cares and labors.

News of the Week.

WAR NEWS.

Gen. Grant has returned from N. Carolina to Washington, having secured the surrender of Johnston's army on the same terms on which Lee surrendered; so that now the rebel army east of the Mississippi is swept from the field; and it is rumored that an army officer from Kirby Smith in Texas has come to Gen. Thomas, to negotiate on the surrender of that army.

A vigilant pursuit of Jeff Davis for the purpose of his arrest is now being made with good prospect of success. At last accounts he was in S. Carolina, with a detachment of troops.

Senator Sumner has been fired at in Washington, but the assassin missed his aim, and he was unhurt.

A plot to burn Philadelphia similar to that to burn New York last fall was discovered last Saturday, and soldiers have been stationed in different parts of the city to prevent it.

Our Consul in Canada has demanded of the Canadian authorities, the surrender of all persons implicated in the plot to murder Mr. Lincoln.

Prospect of peace and the discharge of most of our volunteer forces at an early day is encouraging.

As we are about going to press the report comes to us that Jeff Davis has been captured.

POLICY OF PRESIDENT JOHNSON.

Delivered in an address to the Illinois Delegation, who waited on him to assure him of the support of that state.

Gentlemen—I have listened with profound emotion to the kind words you have addressed to me. The visit of this large delegation, to speak to me, through you, sir, these words of encouragement, I had not anticipated. In the midst of the saddening circumstances which surround us, and the immense responsibility thrown upon me, an expression of the confidence of individuals, and still more of an influential body like that before me, representing a great commonwealth, cheers and strengthens my heavily burdened mind. I am at a loss for words to respond. In an hour like this, of deepest sorrow, were it possible to embody in words the feelings of my bosom, I could not command my lips to utter them. Perhaps the best reply I could make, and the one most readily appropriate to your kind assurances of confidence, would be to receive them in silence. (Sensation.) The throbbings of my heart, since the sad catastrophe which has appalled us, cannot be reduced to words; and as I am with the new and great responsibility which has devolved upon me, and saddened with grief, I can with difficulty respond to you at all. But I cannot permit such expressions of the confidence reposed in me by the people, to pass without acknowledgment. To an individual like myself, who has never claimed much, but who has, it is true, received from a generous people many marks of trust and honor for a long time, an occasion like this, and a manifestation of public feeling so well timed, are peculiarly acceptable. Sprung from the people myself, every pulsation of the popular heart finds an immediate answer in my own. By many men in public life, such occasions are often considered merely formal. To me they are real. Your words of countenance and encouragement sink deep in my heart, and were I even a coward, I could not but gather from them strength to carry out my convictions of right. Thus feeling, I shall enter upon the discharge of my great duty firmly, steadfastly—(applause)—if not with the signal ability exhibited by my predecessor, which is still fresh in our sorrowing minds. Need I repeat, that no heart feels more sensibly than mine this great affliction. In what I say on this occasion, I shall indulge in no petty spirit of anger, no feeling of revenge. But we have beheld a notable event in the history of mankind. In the midst of the American people, where every citizen is taught to obey law and observe the rules of Christian conduct, our Chief Magistrate, the beloved of all hearts, has been assassinated; and when we trace this crime to its cause, when we remember the source whence the assassin drew his inspiration, and then look at the result, we stand yet more astonished at this most barbarous, most diabolical assassination. Such a crime as the murder of a great and good man, honored and revered, the beloved and the hope of the people, springs not alone from a solitary individual, of ever so desperate wickedness. We can trace its course through successive steps, without my enumerating them here, back to that source which is the spring of all our woes. No one can say that the perpetrator of this fiendish deed be arrested, he should not undergo the extremest penalty the law knows for crime; none will say that mercy should interpose. But is he alone guilty? Here, gentlemen, you perhaps expect me to present some indication of my future policy. One thing I will say, every era teaches its lesson. The times we live in are not without instruction. The American people must be taught—if they do not already feel—that treason is crime and must be punished—(applause)—that the government will not always bear with its enemies—that it is strong not only

to protect but to punish. (applause) When we turn to the criminal code, and examine the catalogue of crimes, we there find arson laid down as a crime, with its appropriate penalty. We find there theft and robbery and murder given as crimes; and there, too, we find the last and highest of crimes—treason. (applause) With other and inferior offences, our people are familiar. But in our peaceful history, treason has been almost unknown. The people must understand that it is the blackest of crimes, and will be surely punished. (applause) I make this allusion, not to excite the already exasperated feelings of the public, but to point out the principles of public justice, and which accord with sound public morals. Let it be engraved on every heart, that treason is a crime, and traitors shall suffer the penalty. (applause) While we are appalled, overwhelmed, at the fall of one man in our midst by the hand of a traitor, shall we allow men—I care not by what weapons—to attempt the life of the State with impunity? While we strain our minds to comprehend the enormity of this assassination, shall we allow the nation to be assassinated? (applause) I speak in no spirit of unkindness. I leave the events of the future to be disposed of as they arise, regarding myself as the humble instrument of the American people. In this, as in all things, justice and judgment shall be determined by them. I do not harbor bitter or revengeful feelings toward any. In general terms, I would say, that public morals and public opinion should be established upon the sure and inflexible principles of justice. (applause) When the question of exercising mercy comes before me, it will be considered calmly, judiciously, remembering that I am the Executive of the nation. I know men love to have their names spoken of in connection with acts of mercy; and how easy it is to yield to this impulse! But we must not forget that what may be mercy to the individual is cruelty to the State. (applause)

In the exercise of mercy there should be no doubt left that this high prerogative is not used to relieve a few at the expense of the many. Be assured that I shall never forget that I am not to consult my own feelings alone, but give an account to the whole people. (applause) In regard to my future course, I will now make no professions, no pledges. I have been connected somewhat actively with public affairs, and to the history of my past public acts, which is familiar to you I refer, for those principles which have governed me heretofore, and will guide me hereafter. In general I will say, I have long labored for the amelioration and elevation of the great mass of mankind. My opinions as to the nature of popular government have long been cherished; and, constituted as I am, it is now too late in life for me to change them. I believe that government was made for man, and not man for government. (applause) This struggle of the people against the most gigantic rebellion the world ever saw, has demonstrated that the attachment of the people to their government is the strongest national defence human wisdom can devise. (applause) So long as each man feels that the interests of the government are his interests, so long as the public heart turns in the right direction, and the people understand and appreciate the theory of our government, and love liberty, our constitution will be transmitted unimpaired. If the time ever comes when the people shall fail, the government will fail, and we shall cease to be one of the nations of the earth. After having preserved our form of free government, and shown its power to maintain its existence through the vicissitudes of nearly a century, it may be that it was necessary for us to pass through this last ordeal of intestine strife, to prove that this government will not perish from internal weakness, but will stand, to defend itself against all foes, and punish treason. (applause) In the dealings of an inscrutable Providence, and by the operation of the constitution, I have been thrown unexpectedly into this position. My past life—especially my course during the present untold rebellion—is before you. I have no principles to retract. I defy any one to point to any of my public acts at variance with the fixed principles which have guided me through life. I have no professions to offer. Professions and promises would be worth nothing at this time. No one can foresee the circumstances that will hereafter arise. Had any man gifted with prescience, four years ago, uttered and written down in advance the events of this period, the story would have seemed more marvelous than anything in the "Arabian Nights." I shall not attempt to anticipate the future. As events occur, and it becomes necessary for me to act, I shall dispose of each as it arises, deferring any declaration or message until it can be written paragraph by paragraph, in the light of events as they transpire.

LIFE OF MR. LINCOLN.

The following summary of Mr. Lincoln's life from the *Daily Advertiser* will be of interest to our readers:

Abraham Lincoln was born in Hardin County, Kentucky, on the 12th of February, 1809. The story of his early life is one of the hardships and trials, the energy and perseverance, so well developed by the difficulties of the frontier. At the age of seven years he began his school life with the Bible and a copy of Delworth's spelling-book, good tools in the hands of an earnest soul. Thomas Lincoln, his father, dissatisfied with the prospect held out to a man of moderate means in a slave State, removed with his family to Indiana in 1817. There also he was a new country, and the last eighteen miles of his journey to Spencer County was literally at through the woods. Father and son built with their own hands a log-cabin, and lived there twelve years. Abraham Lincoln's mother, who seems to have given him the rudiments of that sturdy moral strength afterwards so conspicuous in his character, died when he was ten years old. The son continued his efforts for an education at the cabin of one of the settlers, and in his rough backwoods costume, began arithmetic, and eagerly read such books as fell in his way. At nineteen years of age

he had an adventurous flatboat voyage to New Orleans, in the course of which he encountered and overcame, with the boat's crew, a marauding party of seven negroes. In 1830, the family again removed to Illinois, and Abraham, now twenty-one, aided his father in fencing in and planting the new farm, before entering into service on his own account. It was for that fence that he split the rails which as an honorable symbol of free labor have become historical, and at one time rail-splitting furnished him, as it did most other frontier men, constant employment. Our space will not allow us to recount the successive steps by which the young pioneer fought his way into the respect and confidence of his fellows. He was fertile in resources, quick of perception, never discouraged, and lost no honorable chance to better his condition. In the Black Hawk war his hardy bravery pointed him out as a fit man for a captain, and two years afterward, in 1834, he was elected to the Legislature. After three years' service in the political field, he began the practice of law, a knowledge of which he had acquired while serving as a clerk in a store, or guiding his flatboat down the river. For six years he continued his legal studies and practice with uniform and remarkable success. It was at that time that he acquired the art of putting facts which he wanted to express into language—plain and homely, indeed—but the meaning of which no man could mistake. In 1844, Mr. Lincoln was recognized as one of the leading politicians of Illinois, and stumped the State during the presidential campaign. In 1847, he served his first term in Congress, where his course was somewhat in advance of the general position of the Whig party. It will be remembered that while he would not neglect the soldiers in the field, nor withhold from them supplies, he refused to acknowledge the justice of the Mexican war. He urged the abolition of slavery in the District of Columbia, and advocated stringent measures against the slave trade; he voted, as he said, more than forty times for the Wilmot Proviso, in whatever form it came up, and placed his name on record as a consistent and earnest opponent of the aggressions of slavery. He was a member of the national convention that nominated Zachary Taylor, in 1848, and was defeated as a candidate for the United States Senate the next year.

During the time when the vexed question of Kansas and Nebraska occupied the public attention, Mr. Lincoln was true to his record, and as he had opportunity, opposed his plain good sense and honest speech to the sophistries of his opponents. At the national Republican Convention which nominated John C. Fremont, Mr. Lincoln received one hundred and eleven votes for Vice President. In 1858, he was nominated again for the Senate, and then took place the memorable debates between himself and Stephen A. Douglas, debates in which all the mental characteristics of the statesman of the backwoods, were brought out and displayed to the best advantage. Mr. Lincoln lost the election to the Senate, but he really won the victory with the people. In 1860 he made that celebrated speech at New York city which so admirably discussed the questions at issue before the country, and made him the second choice of New York for the Presidency.

In the Republican Convention at Chicago, which followed soon after, Mr. Lincoln was nominated for the Presidency on the third ballot, and in the election received the electoral vote of every free State, except New Jersey.

South Carolina passed the act of secession on the 20th of December; Mississippi, Jan. 9th; Alabama and Florida, Jan. 11th; Louisiana on the 26th, and Texas on the 6th of February. On the 4th of February, Jefferson Davis was elected President, and A. H. Stephens, Vice President of the States in revolt, and they were inaugurated on the 18th. Recruiting began at once in the Southern States, a military of one hundred thousand men was organized, and all the machinery of rebellion set on foot before the new President could declare his policy or exercise his power. Mr. Lincoln left Springfield, Illinois, on Feb. 11th, and on his way to the capital foreshadowed the course of his administration in a series of speeches made at the chief places along his route. It is said that his assassination was plotted at Baltimore, but he evaded the murderers then by taking an earlier train.

We all remember the tone of the President's inaugural, its mingled pathos and persuasion; and the iron firmness as well, which was couched under his honest intent and kindly phrase. On the 12th of April, Sumner was fired on. Mr. Lincoln's proclamation calling out seventy-five thousand men, and assembling Congress, was issued three days after. The ports of the rebellious States were declared under a blockade on April 10th, and on the 17th of May, Virginia followed her sister States into secession. On the 22d of September, 1862, Mr. Lincoln issued his preliminary proclamation of emancipation, which made free all slaves whose masters should be in revolt on the first day of January, 1863; and on the latter date he issued a second proclamation, confirming and completing the design of the first.

We need not here repeat the more recent official acts of President Lincoln. The world has witnessed his unwearied patience, his overflowing kindness, his utter lack of any passion or sentiment of revenge against those who were seeking his ruin and that of the nation. Neither bitter invective nor vile abuse moved him from the path of duty; and he went from the Council Chamber, where his solicitude had been expressed as to how he could best forgive his enemies, to meet death at the hand of the assassin.

PRESIDENT JOHNSON'S FAMILY.—President Johnson's family resides at present in Nashville, Tenn., and consists of his wife and four children—two sons and two daughters. His son Robert is 29, and Andrew Johnson, Jr., is twelve years of age. His two daughters with their families also reside in Nashville, having been driven from their homes in Eastern Tennessee. One of Mr.

Johnson's sons, Charles, a surgeon in the army, was thrown from his horse in the year 1863, and killed; and Col. Stover, a son-in-law, commanding the 4th regiment Tennessee infantry was killed in the battle of Nashville, while gallantly leading his command, on the 19th of December, 1864. Judge Patterson, who is also a son-in-law of the President, lives in Nashville. Mrs. Johnson has been in very delicate health for some time past, and it is probable Mrs. Col. Stover will preside over the Presidential household.

SWEDEN.

The following is from a young Englishman lately settled in Sweden—I am quite settled here; was married last autumn, and so now have a comfortable home, etc. My greatest blessing, however, is that my wife is a Christian, and that we both have the same desire that the kingdom of our Lord and Master may come. With only one or two exceptions, the English families here are very gay and worldly, but as my wife is a Swede, we meet mostly with Swedes, and are connected with the Swedish Church. I have frequently wished that I had some revival intelligence to send you for the *Revival*, but as yet there is little appearance of fruit, although many agencies are at work. During the week of special prayer we had our church open every evening, and about six or seven hundred persons attending. The evangelical party is gaining ground in the country, but I fear it cannot be spoken of as a truly evangelical party, for even among the best of the Christians, there prevails a very great hatred to the Baptists; indeed, they are scarcely tolerated. A Churchman can scarcely speak to a Baptist, or be in his company; this is very sad! We know that such divisions are the hindrances to revival, making the Lord withhold his blessing, yet it seems now as if it would be impossible for any union ever to exist between them. May the Almighty Spirit bring this about soon! Sunday-schools are on the increase, although not long ago there were very few. A Missionary society has been originated, both Home and Foreign; the Home Mission is as yet very weak and doing very little; the Foreign Mission is only training its missionaries, fifteen in number, with a view of seeking a field of enterprise in a year or two. (I am helping these young men in their study of English.) We have a little meeting in English, a Bible reading, but attended mostly by Swedes. Ladies' Sewing Meetings are succeeding very well. This is a sad city: sin, vice, and drunkenness prevail to a great extent. We need the outpouring of the Holy Spirit; will the Christians in England help us by their prayers for Stockholm? I can now enter into work for the Lord amongst the Swedes—at least, amongst the young—as it does not give me trouble to speak in Swedish when I have thought over my subject before. There is no Christian Association, and I will not rest until we have one, if the Lord will help us. I fear there is little interest in England for Sweden and Norway, as their language is so little known. Some few Swedes here read the *Revival*. A strong desire to learn English prevails here, which is good. Two dear Christian ladies from Barnet, who have been in Rev. Mr. Pennefather's congregation, are labouring for Christ, as well as helping people (Jewesses) to learn English. Pray for us, and when the Lord gives his blessing, perhaps we may get a little place in the *Revival* for Sweden.—Ever yours in the love of our coming Lord.

CONDITION OF THE JEWS.

From the 27th Report of the Episcopal Jews' Chapel, Abrahamic Society, for visiting, corresponding with, and relieving the temporal wants of believing and inquiring Israelites.

At the present moment there are about 20,000 Jews residing in the Holy Land. From the commencement of this century an unquenchable thirst after knowledge has manifested itself on the continent among the Jewish people, which has no parallel in the history of any nation. Colleges, universities, and higher schools are attended proportionately by a much larger number of Jewish than Christian students throughout Germany, Austria and France. In Prussia, seven times more Jews than Gentiles devote themselves to the higher branches of knowledge, arts and sciences. The fields of polite literature, journalistic, arts and sciences, are filled with Jewish aspirants. Some of the best literary, political and scientific periodicals have been, and still are edited by Jews. Some of Germany's most conspicuous poets are Jews. Several of its most celebrated painters, engravers, medalists, musicians and composers are Jews, while there is scarcely a university but one or more chairs are occupied by Jews; and we thankfully add, many more by believing Jews.

In England, in France, in Belgium, in Holland, in the kingdom of Italy, and in some minor states of Germany, the Jews have been entirely emancipated. In France and Belgium, all the officers of the synagogue are paid by government. The Jews in Poland who have hitherto groined under much oppression, have obtained great privileges. They are permitted to buy real estate all through the kingdom; they may live in any part of the country; their testimony is received in every court; Jewish children are admitted to all schools, and the Jews are allowed to open schools of their own. Then those countries and towns from which the Jews have been hitherto excluded, even to our days, open now the gates to them."

SKETCH OF PRESIDENT JOHNSON

Andrew Johnson, Vice President of the United States—who now by the provision of the Constitution becomes President—was born in Raleigh, N. C., Dec. 29, 1808. At the age of four he lost his father; at ten he was apprenticed to a tailor, whom he served seven years. While learning his trade, he also learned to read, and is emphatically, as was his lamented predecessor, a self-taught man, and of plebeian origin. In 1824, he went to Laurens Court House, S. C., where

he worked nearly two years. In May, 1826, he returned to Raleigh, where he remained until September, when he removed to Greenville, Tenn. The first office he ever held was that of Alderman of the village. He was re-elected twice, and in 1830 was chosen Mayor. In 1835 he was elected to the Legislature, in 1837 was defeated, and in 1839 was re-elected. In 1840 he served as presidential elector, and canvassed the state for the Democratic ticket. In 1841 he was elected to the State Senate, and in 1843 was sent to Congress, where he served until 1853. In that year he was elected Governor of Tennessee, and again in 1855. He was in 1857 chosen United States Senator for the full term ending March 4, 1863. When Nashville was captured by our forces in the spring of 1862, he was made Military Governor of the State by the President, and succeeded to the Presidency by the death of President Lincoln, April 15, 1865.

MAXIMILIAN IN A FOREIGN WAR.—Maximilian having secured a foothold in Mexico, is now about adding to his empire by foreign conquest. It is a singular fact that while Europeans are continually ascribing to the people of the United States, designs upon neighboring territory, European Powers do not limit their covetous desires to their neighbors' possessions. They have a hankering after all they can get, whether contiguous or foreign. France wanted Mexico, and seized it for Maximilian; Max now wants Yucatan, a province to the south-east of that country, formerly belonging to Mexico, but thence redeemed from the rule of the latter, its independence having been established since 1846. Yucatan is mostly inhabited by Indians.

It was formerly subject to Spain, but threw off the Spanish yoke in 1824 and united with the Mexican Confederation. The union was not a happy one. Since that time it has been variously an independent republic and a Mexican State, its last separation being now of nearly twenty years' duration. The country is wanted now by Maximilian probably for its geographic position, it being the peninsula between which and the Island of Cuba is the main channel of commerce between North, South America and Central America. The war against it is simply a filibustering operation, the only right being the power of conquest. In Mexico Maximilian had some excuse for assuming authority, for he was invited by a portion of the inhabitants. In Yucatan he has none at all, for the people hate Mexico and have no desire to change their political condition.

Spurgeon is exciting a lively interest in the Church of England, by his severe thrusts at the doctrine of baptismal regeneration. He charges the professed evangelical party in the church with dishonesty, and declares interminable hostility against the doctrine. He says in one of his late sermons:

"If I am not mistaken, the day will come when we shall have to fight for a simple spiritual religion far more than we do now. We have been cultivating friendship with those who are either unscripural in creed or else dishonest; who either believe in baptismal regeneration, or profess that they do, and swear before God that they do when there shall be no more truce or parley between God's servants and time-servers."

Correspondence.

Dear Bro. Litch:—The following notice which I cut from the *Philadelphia Inquirer* of the 8th instant, speaks for itself. If you think proper, give it a place in the *Herald* with such notice as you think it worthy of.

"Is not the Church indebted to Second Adventism for the slow progress of the Gospel? Rev. John Chambers on this subject to-morrow, at 4 P. M."

The form of the question implies that Mr. Chambers affirms that the Church is indebted to Second Adventism for the slow progress of the Gospel. In other words, the doctrine of the personal pre-millennial Advent of Christ, to this world together with those other doctrines which Second Adventists associate with it, is responsible for the non-conversion of the world to Christ. A serious charge truly. If true, then the doctrines of Second Adventism are pernicious errors and those that propagate them are guilty of the blood of souls, and are accused of God. If not true then Mr. Chambers is guilty of false accusation. But it is a small matter to be judged by Mr. C. or of men's judgment. God is judge, and before him accuser and the accused must soon stand when the right will be shown and approved.

Second Adventists are a small people and scattered, and the doctrines of Second Adventism find little favor among men. If Second Adventism is a delusion, whence then hath it its power? If Second Adventists are deluded, why need the church fear their influence?

God has said "My counsel shall stand and I will do all my pleasure." If the doctrine of the conversion of the world is of God, then Second Adventism hath no power to stay its progress. But if it be of human origin, then will may the Church fear the power of those truths which the term Second Adventism embodies. I think Mr. C. attributes a power—undesignedly, however—to Second Adventism which no system of error ever possessed. Truth is mighty and before it error though strongly entrenched must ever quail. The part that Second Adventists are acting in this time is of no small moment to themselves, the church, and the world.

Milesburg, April 21, 1865.

Dear Bro. Litch:—Grace and peace be thine. I have thought some time of sending a line to you enclosing my remittance for the current year, desiring to see the *Herald* sustained above embarrassment and faithfully proclaiming the coming of the Lord which is evidently near, even at the door. The events that are transpiring in our own country, are indicative of a crisis at hand. Yesterday morning's mail brought the startling

news that our President and Secretary of State had fallen by the hands of vile traitors and assassins. To-day I have sat in the place of worship as a mourner, as have done no doubt the loyal people of our country. These are indeed perilous times, and we are manifestly in the whirl of events, that will usher in the day of God, which will be the period of deliverance to the waiting and tried ones, and the day of perdition to all the workers of iniquity.

Let us then lift up our heads, knowing that our redemption draweth nigh. Brethren of the Advent faith and hope should sympathize and labor together in the proclamation of the truth as it is in Jesus. I am remote from any organized body of Advent believers, but I am with them in Spirit, hoping ere long to embrace them in the everlasting kingdom of our Lord and Saviour, Jesus Christ. Yours, waiting for deliverance,

Geo. C. Baker.

Garrettsville, Ohio, April 16, 1865.

THE DAY OF THE PREPARATION.

This day is thought to designate Friday, as preparatory to the seventh day Sabbath. But, ordinarily, no particular preparation was necessary to be made Friday, because each six days of the week were preparatory to the observance of the seventh—"Six days shalt thou labor and do all thy work." Besides, the day is explained to mean "the preparation of the Passover." John 19: 14, which began on the fourteenth day of the first month, and in no case extended to the morning of the fifteenth, so that the preparation would precede the morning of the fifteenth, and so fall on the fourteenth. On this day they prepared for the Passover and cleansed their houses from all leaven and leavened bread, so that none was to be seen for seven days. Ex. 12: 15. So on whatever day of the week, except the seventh the fourteenth happened to fall, that would be the day of the preparation. It would not be Friday, only when the fourteenth happened to fall on Friday, or on a Saturday; for, whenever it fell on Thursday, Friday would be the fifteenth; which was a yearly Sabbath and not a day of preparation.

WM. HOBBS.

Cambridgeport, Mass.

IRON DISH CLOTHS—IRON CLOTHES LINES.—I was once so ill-informed, says a writer in an exchange, of the progress of the fine arts as not to know what an iron dish cloth was. But seeing one in use at the house of a friend, I learned from a Swiss gentleman who had presented it to her, that they were in general use in his native country, and he had accidentally seen a cask full at an importer's, which were unsaleable in New York, and had become rusty, and looked upon as old iron. I procured a dozen, and distributed them among my friends. They soon became bright from use, and are universally classed among those articles which "we wonder how we ever did without." These are made of rings of iron wire, No. 15, linked together, and are about six inches square; I counted fifteen rings on one edge. One outside row of rings is only connected with the other at each end and one inch or two in the middle which makes two loops to hang it up by.

Every kitchen maid who had sooted the inside or outside of a kettle with it, pronounced it better than scraping with a knife, or scouring with cloth and sand. They are very flexible, and I imagine must be like chain armor, which I have read of, but never seen. We also find it useful to put under a pot or kettle hot from the stove, when we wish to place them on the table. We have used ours two years.

There is another iron convenience I have used six years, and which is as good as ever, that I would recommend to housekeepers—galvanized iron telegraph wire for clothes lines. It never rusts, need never be taken in, never breaks down and lets the wet clothes fall to the ground and have to be rinsed again.—*Scientific American*.

WHY AM I NOT A CHRISTIAN?

1. Is it because I am afraid of ridicule, and what others may say of me? "Whosoever shall be ashamed of Me, and of My words, of him shall the Son of man be ashamed."

2. Is it because of the inconsistencies of professing Christians? "Every man shall give an account of himself to God."

3. Is it because I am not willing to give up all to Christ?

"What shall it profit a man if he shall gain the whole world, and lose his own soul?"

4. Is it because I am afraid that I shall not be accepted?

"Him that cometh unto Me, I will in no wise cast out."

5. Is it because I fear I am too great a sinner?

"The blood of Jesus Christ cleanseth from all sin."

Sometimes I compare the troubles we have to undergo in the course of a year to a great bundle of fagots, far too large for us to lift. But God does not require us to carry the whole at once. He mercifully unties the bundle, and gives us first one stick, which we are able to carry to day, and then another, which we are able to carry to-morrow, and so on. This we might easily manage if we would only take the burden appointed for us each day; but we choose to increase our trouble by carrying yesterday's stick over again to-day, and adding to-morrow's burden to our load before we are required to bear it.

I have been young, and now I am old, and as I stand before God to-night I declare that nothing I have ever given in charity is regretted. Oh, no! it is the riches we keep that perish; that which is given away abides with us forever; it impresses itself on our eternal destiny; for the habit of charity for this life will accompany us to the next. The bud which begins to open here will blossom in full expansion hereafter, to delight the eyes of angels and beautify the paradise of

God. Let us then, now and on every occasion hereafter, practice that liberality which in death we shall approve, and reprobate the parsimony which we shall then condemn.

A QUEEN AT A PRAYER-MEETING.—The most numerously attended of the New Year week prayer-meetings in Berlin, was that held on the 5th of January. This meeting was distinguished by the attendance of her Majesty the Queen Augusta. Her Majesty staid through the meeting with an interest not faintly manifested, and finally expressed her desire that the prayer-week at Berlin might be renewed from year to year with a constant increase in the number of its adherents.

ACKNOWLEDGMENTS.

We have commenced making our acknowledgments for receipts for *Herald*, by printing the date to which the money pays on the paper or wrapper at the end of the subscriber's name, and we shall change the numbers for dates as fast as we receive payments. We shall publish a list of letters received each week to as late a date as we can before going to press.

LETTERS RECEIVED.

D. I. Robinson; J. A. Heagy; R. Hutcherson; J. M. Orrock; D. W. Sornberger; C. Bond; M. J. Yoder; M. D. W.; Mrs. Daniel Burgess; S. C. Burditt; F. Davis; Mrs. Ann Winter; Mrs. Clarissa Weed; Rev. W. H. Hicks; Micajah Butman; W. P. Stratton; Alexander Smith.

We did not believe in "cure-alls" until we tried AYER'S INIMITABLE PILLS, and now we think the whole secret lies in the fact that purgatives are the natural remedy for disease, and Dr. Ayer has made the best of purgatives. They cure all our complaints.—*Logan, O., Press*.

APPOINTMENTS.

I will preach (D. V.) in Odell Town Friday evening, May 12th; Roxham, the 13th; at 7 o'clock, and also Sunday, the 14th, at half past 10 A. M. and 2 P. M. Mooers Village Sunday evening. J. M. ORROCK.

NEW HAMPSHIRE QUARTERLY CONFERENCE.

The third quarterly session of the N. H. State Conference will be held in Sunapee, N. H., (South meeting house) commencing June 1st at 1 o'clock P. M., and continue over the following Lord's days. We hope prayer will go up to God, that this meeting will prove a great blessing to people in this part of the state. A. W. SIBLY, Sec.

SCHOOL WANTED.

A young lady, a graduate of the Salem Normal School, with the best of testimonials and some successful experience, would like a situation as a teacher. Address B. D. Heskell, Box 1000, Haverhill, Mass.

MESSIAHIAN CONFERENCE OF PA.

This Conference will be held at Trenton, N. J., commencing Wednesday, May 31, at 10 o'clock, A. M. J. LITCH, Pres.

The order of exercises will be as follows: Opening day at 10 A. M. Organization for business.

11 A. M. Annual Introductory Sermon, Eld. J. A. Heagy. Substitute, Eld. M. L. Jackson.

2 P. M. Business meeting.

3 P. M. Public services. Evening. Public services.

During the remainder of the Conference, the sessions will be held each day as follows:

8 A. M. Social devotional services.

10 A. M. Business meetings.

2 P. M. Social devotional services.

3 P. M. Public services. Evening. Public services.

Elder Osler will deliver a discourse on the Duties and Dangers of the Ministry.

It is earnestly hoped and requested that as far as possible those who cherish the great evangelical truths which distinguish us as a people "looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ" will lay aside their business for a few days and come up to this annual gathering. Come full of the Holy Ghost and with an earnest consecration to the work of spreading the glorious truths of the Gospel of Jesus Christ. And those who are not permitted to assemble with us are earnestly desired to remember us in their prayers that the God of all grace and wisdom, direct our deliberations and crown our labors with success.

Ample preparations will be made by the friends at Trenton for the accommodation of all who attend.

To Subscribers.

Weekly Donations Of 25 Cents for Herald.

"And that you remember the words of the Lord Jesus Christ, how he said, It is more blessed to give than to receive."—Acts 20: 35.

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FOR BOOKS AND TRACTS.

"To do good and communicate forget not, for with such sacrifices God is well pleased."—Heb. 13: 16.

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DONATIONS For Freedmen's Mission.

"Give and it shall be given you, good measure, pressed down, shaken together, and running over, shall men give into your bosom."—Luke 6: 38.

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10 CENTS WEEKLY FOR FREEDMEN.

DO SOCIETY FOR FREEDMEN'S MISSION.

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Carris,	25
Frank,	25
Monie,	\$1.00
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H. J. Beitel,	25
T. Palmer,	25
J. Simpson,	10
J. Dalton,	20
W. L. Loder,	20
Mary Cope,	25
F. Cunningham,	50
Gracie,	50
Johnny,	50
Mary,	05
Levie,	50
Willie,	50
Merrie,	5
Ella,	5
T. Walter,	5
George,	25
Sarah,	25
Eva,	25
Alice,	25
Mary and Hattie,	25
Addie,	25
Freud,	15
Susan,	15
Little Lilly Gunner,	10
Mary,	5
Frank Mills,	25
Joseph W. Lamson,	10
Mary E. Lamson,	10

The Family Circle.

SIDE-HILL OR HORIZONTAL WELLS.

The title is strange, and the idea doubtless a novel one to most of the readers of the *Agriculturist*. It is well worthy their consideration. Mr. W. H. Gardener, of Muskegon Co., Mich., thus writes: "One would think from the invariable rule of digging down for water, that it could be found in no other direction. In many localities it may as readily be found by digging up, as down, and the labor of drawing water ever afterwards saved, as well as much of the labor of digging the well. We have seen many wells in the states of New York, Wisconsin, Michigan, etc., which could have been started horizontally into the hill side, and reached water within but little greater distance horizontally, than was dug down into the earth perpendicularly to find it. A horizontal well has the following advantages: It can be dug at any time or season; the earth can all be taken out in a barrow, however far horizontally the 'level' is driven; a great saving of labor and time; by keeping a gentle ascent from the opening, the water will draw itself, running out as from a natural spring; they are most easily stoned, less dangerous, and can be deepened at any time. The question which first suggests itself is: Where can such a well be dug? We answer: Anywhere at the foot of a hill of forty or more feet in height, or on the side of a hill. In striking shafts in mining, or digging railroad tunnels, water is very readily and almost uniformly found, digging horizontally, and often in great abundance, the horizontal shaft cutting off more of the veins of water, percolating through the earth, than a perpendicular one would." It is a matter of common experience, where extensive draining operations are carried out, that living springs are cut so that water flows perpetually from the drain. When no such permanent sources of water are encountered, the flow from drains may be made to supply all the needs of a family and stock yard, except for a few months in the heat of summer.—*American Agriculturist*.

AMOUNT SUBSCRIBED FOR THE WESTERN TENT.

Elder H. H. Jones,	\$5.00
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Sam. Overturn,	25.00
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P. Trautman,	20.00
A. Brown,	10.00
Sarah A. Coburn,	1.00
E. Johnson,	5.00

THE BOY AND THE BEE.

Little Johnny was just three years old. Of course he had seen very little of the world, and had very much to learn. So one warm, bright afternoon, while playing in the garden, he took a lesson which he remembers yet. In the rich green grass a bright, yellow dandelion caught his eye, but he did not notice a singular-looking spot about the middle of the flower. That spot was nothing less than a merry honey-bee, who had come singing along through the air in search of honey and wax, and stopped to see if that flower had any for him. Quick as thought, down went that fat little hand, and back again it came as quickly, bringing in its grasp flower, bee, and all!

The poor little bee was very much surprised at this sudden change. He thought that the sky, or something else, had fallen on him. But whatever might have been the case he was resolved not to give up his life without a trial, and so, twisting his little body round, he sent his sharp, poisoned sting deep into Johnny's hand! And didn't that little hand let go in a hurry? And didn't nurse hear a scream from Johnny's lungs? And while she ran to the aid of the suffering child, the bee gathered himself up and set out for home, wondering what in the world such little, two-legged pests as boys were made for.

But the sting had not only marked Johnny's hand, but had written this lesson in his memory—that sometimes very pretty things have very sharp stings. Wine looks very pretty in the glass; but the Bible says that if we become fond of drinking it, it will "bite like a serpent and sting like an adder." Sin often looks very inviting, but the Bible tells us that "the sting of death is sin."

I hope my young readers will remember that sometimes very pretty things have very sharp stings.—*Child's Own Magazine*.

CHILDREN.—Children are much more susceptible than grown people to all noxious influences. They are affected by the same things, but much more quickly and seriously, by want of fresh air, of proper warmth, want of cleanliness in house, clothes, bedding, or body, by startling noises, improper food, or want of punctuality, by dullness and by want of light, by too much or too little covering in bed, or when up, by want of the spirit of management generally in those in charge of them. One can, therefore, only press the importance, as being yet greater in the case of children, greatest in the case of sick children, of attending to these things.

That which, however, above all, is known to injure children seriously is foul air, and most seriously at night. Keeping rooms where they sleep tight shut up, is destruction to them.

And, if the child's breathing be disordered by disease, a few hours only of such foul air may endanger its life, even where no inconvenience is felt by grown-up persons in the same room.—*Flourance Nightingale*.

LUTHER AND HIS DYING CHILD.—He approached the bed, and said to her, "My dear little daughter, my beloved Margaret, you would willingly remain with your earthly parents; but, if God calls you, you will also go to your heavenly father."

She replied, "Yes, dear father; it is as God pleases."

"Dear little girl," he exclaimed, "oh how I love her!—the spirit is willing but the flesh is weak."

He then took the Bible and read to her the passage, "Thy dead men shall live, together with my dead body shall they arise. Awake and sing ye that dwell in the dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead."

He then said, "My daughter, enter thou into thy resting-place in peace."

She turned her eyes toward him and said, with touching simplicity, Yes, father.—*Luther's Life and Times*.

Indecision is that slatternly housewife by whose fault chiefly the moth and rust are allowed to make such dull work of life; corrupting all the gleam and gloss of earth's perishable treasures.

An able man shows his spirit by gentle words and resolute actions; he is neither hot nor timid.

For Sale at this Office.

Price.	Postage.
Memoirs of Miller,	\$1.00 20 cts
Time of the End,	1.00 20
The Christian Lyre,	75 12
Voices of the Church,	80 16
Saints' Inheritance,	75 16

The Advertiser

"Behold, I come quick"

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BOSTON, MASS.

J. LITCH, EDITOR.

To whom remittances for the Association, and communications for the Herald, should be addressed.
Letters on business, simply marked on envelope "For the Office," will receive prompt attention.

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Communications.

LIGHT AND TRUTH SOLICITED CONCERNING ANTICHRIST.

CHAPTER II, SECTION VII.

The universal empire of the French is the popular song at Paris, and in different parts of the nation. Paris, the metropolis of the world, is the great idea with which the people not only of Paris, but of the provincial cities, and of the country, are enamored, when they can so far forget their own wretchedness as to turn their attention to it. Upon Russia, the writer remarks: "The divisions of the Russian Cabinet, and the preponderance of a French faction at St. Petersburg, which now sways their national councils, constitute another and great source of weakness. The French partisans have subdued the spirit of Alexander, by an exposition of the impotency of his means; and have debauched his principles by specious statements of the benefits he is to derive from French alliance."

With respect to the old Jacobinic agency being successfully employed by the present French government, the writer remarks as follows: "But there is another species of hostility preliminary to open violence, and scarcely less efficacious in the end, which they are now indefatigably waging against this country, (America.) They are in fact, at war with us, to the utmost extent of their means of annoyance. What the sword fails to reach, may be almost as destructively assailed by the subtle poison of corrupt doctrines, by domestic intrigue, by the diffusion of falsehood, and by the arts of intimidation. The world has not more to dread from their comprehensive scheme of military usurpation, than from the co-extensive system of seduction and espionage, which they prosecute with a view, either to supersede the necessity, or to insure the success of conquest by arms. Upon the model of their domestic policy in this respect, they have established a secret inquisition into the manageable vices and prejudices, into the vulnerable points, as well as the strong holds of every country obnoxious to their ambition. As they station a spy in every dwelling of the French empire, so they plant traitors everywhere abroad, to corrupt by bribes, to delude by promises, to overawe by threats, to inflame the passions and to exasperate the leading antipathies of every people. As they maintain by their domestic police an intestine war in France herself, so by their foreign missions they sow everywhere abroad the seeds of division and discontent. They foment the animosities of faction, and prepare the train for the explosion, which by disuniting and dissipating the single, as well as the federative strength of a nation, lays her completely at their mercy."

The writer proceeds to give a striking account of the perfection to which the art of espionage is wrought in France, every family and even individual being watched by some secret spy; and that none can with safety communicate his sentiments to another unless they be such as the government would approve. He states an account given by one who had been a chief clerk in one of the offices of this diabolical machination. The clerk informs that when the revolution in France was accomplished, he thought the object of this business was obtained and finished; and that great was his surprise when he found it continued! And concerning the extent of this secret agency, he proceeds: "By means equally profligate, they exercise a supervision over other countries, and improve to their own advantage whatever principles of corruption and disunion may be interwoven with their social or political constitutions. These French agents never loiter in the discharge of their functions, nor sleep on their watch."

No means nor instruments, however contemptible in appearance, are neglected in the prosecution of their plans. It is notorious, that even the foreigners employed in the theatres and opera-houses of Europe, to minister to the public amusements, are marshalled in the service of the French government, for the purpose either of collecting information themselves, or of facilitating the labors of more intelligent agents. The gazettes of every part of the continent of Eu-

rope are debauched by largesses, or driven by force, to war against humanity by propagating the misrepresentations of this horrible despotism. During the peace of 1802, an attempt was made to enlist the principal gazettes of England in the same cause. A person of the name of Fives, who has since officiated as editor of the *Journal d'Empire*, was deputed to England on what he boastingly styled *un voyage de corruption*. He returned, however, unsuccessful; and vented his own spleen, as well as that of his government, in a libellous book on the British nation. This foreign police (adds the writer,) was propagated under the old regime. During the reign of Jacobinism the number of its agents was multiplied, and its activity greatly increased. Those means, he says, which were employed by the Jacobins, to subvert all governments, are now, under the military despotism of Bonaparte, levelled, upon a more enlarged plan, and with more active industry, against the liberties and morals of every people! That we ourselves are vigorously assailed, no reflecting man, as it appears to me, (says the writer,) can for a moment doubt. Inaccessible as we are at this moment to any other mode of aggression, this engine of subjection is used against us with redoubled force and adroitness. In this way we are perhaps more vulnerable than any other people. There is none whose party feuds may be more quickly inflamed into the worst disorders of faction. The simplicity and purity of character, by which we are, when viewed in the aggregate, so advantageously distinguished above the nations of Europe, is almost as favorable to the designs of France as the corruptions or venality of her neighbors. A backwardness to suspect treachery may entail all the consequences of a willingness to abet it.

One, who has had an opportunity of observing the workings of the French influence elsewhere, cannot possibly mistake the source from which the politics of some of our own gazettes are drawn. The most unwearied industry to disseminate falsehoods on the subject of Great Britain; a watchful alacrity to make even her most innocent or laudable acts the subject of clamor; a steady, laborious vindication of all the measures of France; and a system of denunciation against those who pursue an opposite course, are the distinguishing features of the venal presses of Europe, and the symptoms by which those of our own country may be known.

The distance at which we are placed from the immediate range of the power of France opens to her missionaries here a wide field for invention and exaggeration. What is by them wickedly fabricated, is innocently believed and propagated by the multitude of well meaning persons, whose antipathies against England blind them both to the atrocious character, and to the hostile designs of our real and most formidable enemy. With respect to the burdens of the people in France; also with respect to the most perfect organization of the military despotism there, this author gives a most striking view. Their revenue in one year was \$402,000,000. But this was something extraordinary. The annual amount of their public burdens, at a moderate calculation, exclusive of a twenty per cent. cost of collection, is \$240,000,000. The annual expense of the Imperial household is \$5,600,000. The collectors of the revenue form a complete machine of despotism. Every village and commune has a tax gatherer. He pays to a particular receiver of a district. The latter pays to a general receiver of a district. Thence it goes into the treasury. But beside these, there are inspectors, verifiers, controllers, directors, sub-directors, sub-inspectors, clerks, visitors, receivers, excisemen and a variety of others, all appointed by the emperor, all perfect tools of his ambition, and who serve as a host of spies and of petty tyrants, to devour, to watch, and to manage the people, who are deceived and blinded by duplicity and perfidy. If a man refuse to pay all that is demanded of him, a file of soldiers are immediately quartered upon him, till his tyrants are satisfied. The post-office establishment is of the same complexion. Every communication is examined; and nothing passes, but what accords with the views of the Emperor. In Paris only, thirty clerks are constantly employed in opening and copying letters in the post offices. "The feudal vassalage, (says the writer,) never exerted an influence half so pernicious, as the present influence of the French despotism."

"The anarchy of the revolution relaxed the springs of industry, and destroyed the influence, and banished the consolations of religion. And the present government have neither strengthened the one, nor restored the other. The writer ascertains the violent enmity of the Emperor against commerce in general, as inconsistent with that universal military despotism which he designs. Yet Bonaparte studiously dissembles this enmity. "The assurances of his unremitting solicitude (for commerce,) are loud and solemn, just in the degree that they are insincere and unproductive." At times, his enmity bursts forth. "He told a deputation of merchants from Hamburg, that he detested commerce and all its concerns," and on various occasions he has expressed the same sentiment. And all his regulations tend to annihilate commerce. Such is the genius and state of

the power which has risen in the world!

The writer set himself to find the feelings and views of the French government with respect to our United States. He for ten months was in company, and had the confidence of persons, "whose contiguity to the throne, and whose political stations and connections opened to them all the sources of correct information." Many of the facts and reasons on which their opinions were founded, were confidential, and may not be exposed. But general information is given by this writer, that the French are not wanting in the keenest hostility to America. On their official communications, dependence is not to be placed. The writer ascertains that ever since the revolution in France, their views have been hostile to this country. And that nothing since has occurred to allay their enmity and contempt, but that these passions are much augmented. We are identified with the British. Our refusing hitherto to unite with France against England; also our liberties and popular institutions; these are unpardonable offences with the Emperor. The general language of all in France, in office, and out, is hatred and contempt of America. "That we are a nation of fraudulent shopkeepers, British in prejudices and predilections, and equally objects of aversion to the Emperor, who had taken a fixed determination to bring us to reason, in due time!" "The British he hates, dreads and respects. The people of this country he detests and despises." This latter idea is there, universally understood; and that we are finally to feel the whole weight of the Emperor's resentment! Every act of humiliation on our part increases the evil. And notwithstanding the tumultuous affairs of France, "we are followed with an acute and malignant eye. Our gazettes are diligently searched at the instigation of the Emperor himself; and such parts as relate to his character and views, extracted and submitted to his inspectors. The invectives with which many of them abound, are read with the bitterest resentment, and uniformly with denunciations of vengeance." Bonaparte said to several foreign ministers, in 1807, "I have sworn the destruction of England, and will accomplish it; and thenceforward I will trample under foot all the principles of neutrality."

These, and many more of the same character, are the communications of this traveler, lately from France; and they appear worthy of every degree of confidence. Thus (as this writer expressly informs us,) the fatal engine framed in the school of Voltaire, which managed the French Revolution, and which planted its emissaries through the civilized world, is "now, under the military despotism of Bonaparte, levelled, upon an enlarged plan, and with more active industry, against the liberties and morals of every people." And, "we are vigorously assailed with this engine of subjection, with redoubled force and adroitness."

Thus, most evident and extensive is this system of French espionage, and secret mischievous agency. The United States are stocked and poisoned with them. Here they range without fear! Here is their place of rendezvous for this Western continent! Says a Spanish proclamation, "His majesty being assured that those emissaries are assembled in the United States of America." Americans; if you have any regard to the land of your fathers, and of your nativity, remember this; and improve the hint! Are emissaries assembled here, with a view to subvert the dominions of Spanish America, and yet no designs formed, and no exertions made against the United States? And what are those exertions from the agents of a system, which depends on the "prevalence of armies of sentiments, where armies of soldiers cannot be introduced?" The intelligent and judicious cannot be at a loss, if they but impartially attend to the subject.

One who loves and seeks for truth and light.

Original.

GOD'S PLAN OF YOUR LIFE.

"Never complain of your birth, your employment, your hardships; never fancy you could be something if you only had a different lot and sphere assigned you. God understands his own plan, and he knows what you want a great deal better than you do. The very things you most deprecate as fatal limitations or obstructions, are probably what you most want. What you call hindrances, obstacles, discouragements, are probably God's opportunities; and it is nothing new that the patient should dislike his medicines, or any certain proofs that they are poisons. No; a truce to all such impatience. Choke that envy which groans at your heart, because you are not in the same lot with others; bring down your soul, or rather bring it up to receive God's will, and to his work, in your lot and sphere, under your cloud of obscurity, against your temptations, and then you shall find that your condition is never opposed to your good, but constant with it."

The above from the pen of Dr. Bushnell, is so good that I send it for insertion in the *Herald*. Does it not suggest a solution to many of the difficulties, and afflictions of the Christian's life? Why is it that we so often find our most glowing prospects blighted; our brightest hopes withered; our best

digested plans and purposes thwarted? Why is it that when we look for good, evil cometh; when we look for joy we are overwhelmed with sorrow; when we look for light, behold darkness and the shadow of death; when, on the point of triumphant exultation, we are suddenly plunged into the deepest grief? Is it not the effort of some insignificant creature, to reverse the current of a mighty river? Is it not dust and ashes contending with Omnipotence? Is it not mortal man, instead of acquiescing in the Divine arrangement, attempting to improve it? Oh; it is the flaming sword turning every way to guard the way of the tree of life. It is the beast on which we ride turning to the wall, crushing the foot to save the life. It is the Lord meeting the blaspheming persecutor, and converting him into an able defender of the faith he once destroyed. In a word, it is a father's loving hand, correcting his erring child, for his profit. It is the refiner purifying his gold. It is the artist grinding, scouring, polishing, the precious stones to be set in the crown of the king of kings. Accept "God's plan of your life" and be happy. "Acquaint now thyself with him and be at peace." M. B. L.

Original.

THE COVENANT OF REDEMPTION.

"My Son," He said, "behold a world, in sin and ruin lies!"
"I will redeem it by my blood,"
The eternal Word replies.
In the full time the Word became
Flesh of our flesh, on earth;
He bore our sin, he bore our shame,
To give us second birth.
"To me, what portion wilt thou give?"
The Son of God inquires.
The whole of earth, a heritage,
The whole of heaven be yours.
All creatures shall fall down to Thee,
Thy name they shall confess;
And bow the knee before thy throne,
And thy great power shall bless.
"I will be glorified in thee;"
The Father spoke the Word;
"For thou shalt my salvation be,
To earth's remotest ward.
The sorrows of a world in sin
Shall overwhelm thy soul;
And pardon thou shalt grant to men
With joys that can't be told."
"They shall be thine; thy name shall bear;
Thy nature shall put on;
Redeemed from sin, redeemed from earth,
Shall stand before thy throne,
Well satisfied thou then shalt be,
The travail of thy soul,
Before my throne thou sure shalt see,
And glory crown the whole.
"A paradise on earth shall rise;
Thou shalt the curse remove;
A city set with gems and pearls,
A home of peace and love."
All heaven resounds; all earth submits;
And hell's dark legions bow;
They all confess that Christ is Lord,
And own him Victor now."

of which this is can afford to be sneers. With stories, with deep confidence in the principles of the sea, undisturbed

versions in connection with—Mass., are several, which give the most complete proof of the power of divine grace. One of these captains had followed the sea, and business connected with the sea, for more than forty years. His wife was a praying woman, and had been a professor of religion twenty-eight years.

When the daily prayer-meetings commenced, he did not think very favorably of them. He told his wife that they would not amount to anything, that a few would go a few days, get discouraged, see a great failure, and that would be the end of it. His wife wanted him to go to the meetings, but he said he should not go to the lecture-room. He was a large man, needed a larger place to sit in than that. He said that when they had them in the church he would go, not dreaming that they would ever be held there, as it was the largest church in the place.

At the end of the first week, the prayer-meetings became so thronged, that it was announced that hereafter they would be held in the church, a large building, capable of holding many hundred people. The opening of the church became a necessity. He thought he must go, but resolved to finish up by going once or twice, simply to comply with the letter of his promise. The time drew near, and he felt ashamed to go; and to get rid of it, he told his wife he would not go unless he could go just as he was, without changing his dress. He supposed she would object to that; but she answered; "Go any way, only go." He started, and felt so ashamed, that he would have denied it, if any one had asked on the way if he was going to the prayer-meeting.

At the first meeting his mind was somewhat interested. But he did not intend to go again. Indeed, he had made up his mind that he would not. In conversing with another sea captain, he found him somewhat interested in the prayer-meeting, and they agreed to go together the next day. At this meeting of the next day he was more interested still. He went again next day and had more feeling. As his feelings deepened, he tried to keep clear of the other captain, but did not succeed. In conversing together he found that they had similar feelings and anxieties. Still he was ashamed to be seen on his way to the prayer-meetings. In the course of a week, he had deeper convictions than he had ever had before. He could not sleep, and his family wondered what was the matter. He endeavored to divert attention from his case by saying it was the spring of the year, and he did not feel very well. Medicine was recommended; but he knew he needed medicine for the soul, though he studiously avoided letting any one know that he felt religious anxiety. He would not even tell his wife—but after she was asleep he would weep and pray all night. He had not shed a tear for twenty years, and was not easily moved to tears.

The writer went with him one day to Stockport fair, when, without any ceremony, he walked on to the stage of a show and began speaking to the crowd as if it had belonged to him. His appearance drew a concourse of people, who, after listening a few minutes to his terrible denunciations, stayed for the gospel, and there was a good hearing. On another occasion, brother Usher and myself went to Radcliffe races to preach the gospel and distribute tracts. T. B. was there at his post. The jockeys had carried him into a public-house, and covered him all over with flour, and his white face and head, together with his ruder dress, gave him a singularly attractive appearance. Rich and poor on the road stopped to look, while he went on with his sermon, "The way to the races is the way to hell-fire," etc., fearless of what any might say or do. A man took hold of his coat; he slipped it off and let him take it; without being interrupted in his warning words, which, in many instances, were as nails fastened in sure places by the Master of assemblies of another character.

The name of Jesus is hated, whatever instrument He sends to testify that his kingdom is not of this world. "Here's another of Jesus's men," shouted one of T. B.'s persecutors, as the writer passed on the road. "One of Jesus's men!" How strange that even in this day and this land, which through the Scriptures, has been so highly exalted, the name of Jesus should be so hated. The world has rejected Him and chosen Barabbas, the robber. Satan is their god, thought I, as the honorable appellation of "one of Jesus's men" reached my ear; nor would we exchange the title for that of universal emperor.—*Revival.*

ONE OF JESUS'S MEN.

T. B. was an extraordinary plain-spoken man. All fear of man had left him. His method of exhortation was to walk up and down, either in the street or before a grand-stand on a race-course, denouncing all alike, rich and poor, who were still unconverted, shouting at the top of his voice, "The way to the race-course is the way to hell-fire; it is a hot-bed of blacklegs, harlots and whoremongers, gamblers, thieves, pickpockets, and all kinds of vice; you are all going down to hell-fire, except you repent and get washed in the blood of the Lamb!" repeating this over and over again in carriages and omnibuses, to foot passengers and those riding on horseback, striking terror into some, while others mocked and persecuted. He has been drawn off the course with a rope round his neck, still crying about his one theme. He travelled many miles, always on foot, sleeping out of doors in empty houses or anywhere he could lie down, always giving away tracts when he had them, living abstemiously, and appearing washed very clean every day, while his outward garb would become a monk.

The writer went with him one day to Stockport fair, when, without any ceremony, he walked on to the stage of a show and began speaking to the crowd as if it had belonged to him. His appearance drew a concourse of people, who, after listening a few minutes to his terrible denunciations, stayed for the gospel, and there was a good hearing.

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A BLACK LADY.

It was a wet, disagreeable day, the sidewalks were muddy and slippery, the rain fell ceaselessly, and people had a forlorn and uncomfortable look, as they plodded along the streets. I was going a long way out of town, and as usual settled myself for a ride in a street car. We made slow progress, for the rain sent many fugitives to seek our shelter, and everybody seemed to feel that everybody else was in the way, as one after another, with dripping umbrellas, muddy boots, or worse, voluminous draggled skirts, came crowding past, vainly looking for a seat. These street cars are fine places for the study of human nature, and I always improve my time, in a quiet way, of course, believing that trifles indicate character as well as great actions, although I do get deceived sometimes when trifling acts are affected and not spontaneous, as for instance, when Jones yields his seat very gracefully to a charming young lady, but as I happen to know, keeps the most comfortable chair at home, notwithstanding his wife or mother may be very tired and need it more. After a while we got rid of a part of our passengers, and were becoming quite comfortable and reconciled to our accommodations. Rings went the bell, and we stopped again. "Got a seat here for an old woman?" we heard a cheery voice say, and then a round, black face looked in at the door, and we saw a jolly old negro woman, for it was in Boston, where many labor under the delusion that negroes have souls, and that a black person is as good as anybody. This one was about sixty years old, I thought, for it puzzled me to count the years on a black face, but her heart was young, I am sure, and notwithstanding her features were of an ebony hue, they were as bright and sunny as a Spring morning. She was neat-

ly dressed, far better than some fine ladies in the car who began to shrink a little in anticipation of her passing them to the only vacant seat by the opposite door. The old lady looked smilingly through the car, no one moved, in fact there was hardly time, for she turned quickly, and tapping the conductor's arm said, "Bless your heart, honey, I couldn't think of crowding past all these nice ladies, I in my wet dress! Just you wait a bit, and I'll run round outside;" and stepping quickly down, out she went into the rain and deep mud again, and soon her happy face was at the other door, and with a satisfied look she took her well-earned seat. I think every one was touched by her kind consideration, for a low buzz of approval went through the car, and many pleasant looks were given her, and two openly thanked her. As for me, I felt rebuked. I thought this poor, old, black woman had given a beautiful lesson, and I took it home, and thanked her in my heart. I thought of many white ladies whom I had seen bustling and crowding for the best seat, careless of everybody's comfort but their own, taking seats from gentlemen as a matter of course without even rendering simple thanks, and I said, Surely they might learn a lesson from this old, black lady, for lady she certainly was.—*Boston Recorder.*

TRUST IN GOD.

The Rev. Dr. Newton, of Philadelphia, in a sermon to children, in the *S. S. Times*, furnishes the following authentic and beautiful illustration of his theme. None more striking can be found outside the covers of the Bible: "I wish to give you one other illustration of this part of the subject. This is connected with the present war. It took place at the battle of Gettysburg, in our own State, two summers ago.

"In one of the regiments of the rebel army was a company of soldiers from North Carolina. In this company was a person, who belonged to the religious society of Friends, sometimes called Quakers. He had been forced to join the army against his own will. He protested against it, and said he was opposed on conscientious principles, to fighting, under any circumstances; that he could not fight, and would not fight. But nobody would mind him; he was forced to shoulder his musket and march. He did so, but always saying that he would not fight.

The regiment to which he belonged joined General Lee's army in the invasion of Pennsylvania. But it never was called into action till they came to Gettysburg. There it was soon known that a great battle was to be fought. Just before the battle began, this Friend went to the Colonel of his regiment and said he could not go into the fight. The colonel said he must. He said he could not and would not. 'Then,' said the colonel, 'I'll have you shot.' 'Thee can do as thee pleases about that; I trust in God—but I cannot fight.'

The colonel had him led out into an open space, and ordered a squad of soldiers to shoot him. While the soldiers were making ready, taking aim, and waiting the command to fire!—the man stood calmly there, and lifting up his face to heaven, said, in a loud, clear voice, 'Father, forgive them; they know not what they do!' The men threw down their arms, and said they 'wouldn't shoot such a man.' Another squad was called out, and the same thing occurred with them. The colonel was very angry. He swore a dreadful oath, declaring he would trample the man to death. He put spurs to his horse and galloped up to him to ride him down. But when the horse came up to the man, he reared up on his hind legs and turned away. This was repeated two or three times with the same result. Then the trumpet sounded to battle. The colonel had to hasten away and lead his men into the fight, and, in one of the first volleys fired by our army he fell, mortally wounded. The Quaker soldier was taken prisoner by our men. He was brought to this city, and was afterwards discharged by President Lincoln, and released from doing military duty. This man trusted in the Lord, and happy was he!

JESUS AND THE RESURRECTION.—It happened to be a beautiful summer's day as the multitudes wended their way on the broad road of folly. My thoughts were far away in contemplation—how few there be that find the narrow path which leads to life! At that moment a butterfly struck me on the breast, like a little winged messenger from Him who says, "I am the resurrection and the life." That little feathery insect sporting in the sunshine is an emblem of that risen life which all of Jesus's men shall enjoy shortly. True, we are despised here—held in derision, like our Lord and Master, for his name's sake, not our own. But we shall be changed, like that pretty butterfly. Once it crawled on the earth a loathsome grub; then sunk into the chrysalis state, representing death; and now it flutters forth a happy, joyous little creature, winged to roam about in another world than mere earth. Jesus is not here, but is risen, and He says, "Because I live, ye shall live also."—*The Revival.*

A CHINESE PREACHER.—Hu-Sing-Mi, a young Chinaman, recently admitted on trial by the Newark Methodist Conference, is the son of a mandarin of the military order, who with several members of his family, had embraced the Christian faith under the teachings of the missionaries at Fuhchian. This young man came to this country nearly three years ago, with Rev. Dr. Wentworth, and remained in New York for two years, pursuing such studies as was then thought would best prepare him for the work to which his life is to be devoted.

LITTLE BY LITTLE.—Men do not leap the hill Virtue in a moment, nor do they descend into the Valley of Death or the pit of vice in an instant. You took up your newspaper this morning, dear reader. The cruelty you shudder at—the wife-beating, the desertion, the seduction, the murder! think you these have a sudden inspiration? No;

they are the outcome of habits of thought, and action of long and steady preparation. You see the volcanic flame; you did not see the smouldering embers. You see the broken bridge; you did not see the little macropores eating into the timber. Even in these great sins it has been "here a little and there a little."

The Advent Herald.

TUESDAY, MAY 9, 1865.

JOSIAH LITCH, EDITOR.

VISIONS OF DANIEL.

Is the vision, Daniel 8:13, the vision concerning the daily sacrifice and the transgression of desolation, or is it the vision concerning the ram and the goat? Please look at the question. The passage reads as follows: "How long the vision concerning the daily sacrifice and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?"

One would think this a very plain question. Reading from verse 9th to the 12th, we find that it is under the little horn alone the sanctuary and host is trodden under foot, and the daily sacrifice taken away. "And out of one of them (the four horns of the goat) came forth a little horn, which waxed exceeding great," &c. "And it cast down some of the host and of the stars to the ground and stamped upon them. Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away and the place of his sanctuary was cast down. And a host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground, and it practiced and prospered."

No other power but this little horn did this work. Then does not the vision of 2300 days relate alone to the little horn?

THE TIME OF THE LITTLE HORN.

When shall this little horn spring up? Answer: "In the latter time of their kingdom, when the transgressors have come to the full." Verse 23.

HOW LONG BEFORE THE VISION?

"The vision of the evening and morning, (the 2300 evening and morning) which was told is true: wherefore shut thou up the vision, for it shall be for many days."

THE DAILY SACRIFICE.

The references to this are found Dan. 8: 11, 12, and 13. They are quoted above. The next reference is Dan. 11: 31. "Arms shall stand on his part, and they shall pollute the Sanctuary of strength, and shall take away the daily sacrifice, and they shall place the abomination that maketh desolate."

The next and final reference by Daniel is Dan. 12: 11. "And from the time that the daily sacrifice shall be taken away and the abomination which maketh desolate set up, there shall be 1290 days."

Do all these passages refer to one and the same thing?

THE ABOMINATION THAT MAKETH DESOLATE.

In each of the passages relating to the daily sacrifice the establishment of a desolating abomination is given. If we understand the matter, the whole mystery of unfulfilled prophecy and the prophetic times is found in the daily sacrifice and the abomination of desolation. It has been assumed that the daily sacrifice refers to Pagan rites or government, and the abomination which maketh desolate to the Papal usurpations. We say it has been assumed. But it has never been proved. We have earnestly asked for the proof, of many persons, for a number of years; but as yet without success. But until this is proved it amounts to nothing to show when the Pagan power was broken or its worship stopt; nor when the Papacy was established. Let the point at issue be kept in mind: what is the daily sacrifice, and what the abomination of desolation?

ELDER L. R. GATES.

A letter, from Elder Gates in Canada West informs us that he has been laboring at Vittoria in that province, for some weeks with good success. Quite an interest has been created on the subject of our faith, and hope, sinners have been converted, a congregation raised who promise to aid in the support of a minister in that region; and a comfortable meeting house has been secured free of charge for religious services. He will accept our thanks for the four new subscribers he obtained for the *Herald*.

Bro. Joseph Stanley writes us from Fort Smith, Va., in a letter enclosing a remittance of \$2.00 for the Freedmen's Mission: "I have done something to relieve this oppressed people from slavery, and would not be remiss in doing something towards sending them instruction and the glad tidings of great joy," that they may be brought from the bondage of sin and death, to which by nature we are heirs, but from which we have been redeemed by the blood of the Lamb. Our prayer-meetings are interesting and we have preaching on the Sabbath by agents of the Christian Commission. They have also furnished us with a small library which has added much to our comfort. I remain ever yours in the Lord.

YOUTH'S VISITOR.

The May number of the *Visitor* is now out and mailed, so that we hope that all except the more distant subscribers obtained them for the first Sabbath in the month.

One number more will complete a half volume, but we can supply quite a list with back numbers to the first of January. Those who send first will stand the best chance to be supplied. Those who prefer to begin with June or July can do so. Let all the friends of the *Visitor* do what they can for it.

THE FREEDMEN'S MISSION.

This is one of our most successful and important enterprises. No field of usefulness has ever opened before us so inviting as this. These emancipated people know how

to prize their privileges, and are disposed to improve them, and no people on earth love and delight more in the coming of the Lord than they do. We must improve the time while the day lasts, and send forth more laborers into the harvest. We can well afford to sacrifice in such a work as this. No doubt but our mission and school will yet raise up laborers among themselves who will go out as teachers and preachers of the glad tidings of the kingdom. For this let all who have access to the throne, pray. It is a good thing to give money, but the enterprise needs your prayers also. The Lord has ordained that he will be inquired of to do this thing for us.

The funds are not at present coming in as they need to do, to keep the work in progress, and increasing in power. Probably ere long the rations supplied by government to our missionaries will be cut off, and more means will be needed to supply the lack.

MR. W. S. MOORE.

This brother, a refugee from Cheraw, S. C., whose case we named some weeks ago, as being at Goldsboro, N. C., in a state of great destitution, has reached St. Louis, Mo., with his family, where he hoped to find work to relieve himself; but has not been able to do so. We have forwarded to him what we have received, \$25 00, and hope friends will remember him in their benefactions. Send either direct to him or to this office.

News of the Week.

THE WAR AND PEACE.

That the war is at an end is now almost universally admitted. A small gleaning of guerrilla bands, and highway robbers and the armies of the north will be discharged, and return to civil life.

The reports which now reach us from Virginia, North Carolina, and Georgia, that movements are on foot to call conventions of the people, and rescind the secession ordinances of those states, abolish slavery and restore the states to the union. The great conspiracy for the assassination of the President has been thoroughly investigated, and some 22 persons found to be personally implicated. Most of them are in custody.

Among the conspirators is Jeff Davis. President Johnson has offered \$100,000 for his arrest, and \$25,000, each for four of the leading rebels. The trial of the conspirators is to commence soon.

DAY OF MOURNING.

President Johnson has issued a proclamation appointing Thursday, June 1st, as a day of mourning and humiliation an account of the death of President Lincoln.

LATEST FOREIGN NEWS.

London, 28th.—In the House of Lords last night Earl Russell, and in the Commons, Sir George Grey, on behalf of Lord Palmerston, gave notice that they would on May first, move an address to the Queen, expressing sorrow and indignation at the assassination of President Lincoln and praying Her Majesty to transmit that expression of feeling to the American government.

Two great meetings were held in Liverpool, and after appropriate speeches, resolutions were unanimously adopted expressing horror and deep sorrow at the assassination.

The commercial body of London assembled and adopted similar resolutions; likewise official bodies in various cities and provincial towns.

The Americans in London assembled at Grosvenor Hotel, on the invitation of Mr. Fernando Wood, but the meeting adjourned to May 1st, when Mr. Adams will preside at a mass meeting of Americans in St. James Hall.

The Italian Chamber adopted an address expressing grief at President Lincoln's assassination. The chamber was draped in mourning in respect to his memory.

Paris letters say that the news of the assassination caused most profound and universal regret and indignation throughout that city.

Mr. Mason in a letter to the Index, repudiates the crime in behalf of the Confederate States.

NEWS OF RICHMOND'S FALL RECEIVED IN EUROPE.

The news of the fall of Richmond was received in Europe on the night of the President's assassination, and the manner in which the news was received in the French chamber of Deputies will be seen by the following which we cut from the *Methodist*:

The excitement must have equalled the stormiest scenes of the American congress in the days of slavery's rule. It shows very clearly how the imperialists would have rejoiced in our overthrow.

But a word more energetic than any we have yet found in an English paper, or we have heard of from any other part of Europe, comes to us from the legislative body of France. The news of the fall of Richmond had reached England and Europe on the night of April 14th, about the very same hour when the assassin's ball had struck the chief of the American nation. For the following day, April 15th, the day on which Abraham Lincoln breathed his last, the discussion of an amendment to the address to the Emperor, which has been presented by the friends of our cause in the legislative body, had been appointed. Mr. Pelletan, one of the deputies for the city of Paris, and well known in Europe and America as a writer of great ability, spoke in favor of the amendment. His remarks were brief, and constantly interrupted by the enraged majority; but they show such a depth of sympathy with the great cause for which we have been fighting, and such an appreciation of the consequences which our triumph is likely to have for the world, that we cannot refrain from giving from the French *Moniteur* the chief passage of the speech, and a report of the proceedings in the legislative body accompanying its delivery:

"However," said M. Pelletan, "there is

now no occasion for discussion, because, while I am speaking to you, the news arrives that the victorious swords of Grant and Sherman have settled the question—Richmond is taken. [Interjection.]

"A Voice—So much the worse.

"M. Pelletan—The proslavery rebellion is crushed, and the American Republic is restored in all its majestic unity. [Further interjection.]

"President Schneider—Gentlemen, by your interruptions, you only lengthen the speech.

"M. Pelletan—Do not murmur so loud, I conjure you; they may hear you on the other side of the Atlantic. [Exclamations and noise.]

"Several Voices—Make an end of it.

"M. Pelletan—For the last four years North America has borne the burden of the most terrible war that ever ravaged a nation, and during the whole course of this cruel trial she has never for a single instant entertained the idea of suspending liberty. [Ah, ah!] She never dreamed of invoking the principle of public safety, or opening that door through which all political crimes make their way. But more: it has renewed its executive power under, we may almost say, the very fire of the enemy, and that without violence and without disturbance. [Interjection.] And it has done this so orderly and calmly that this page of American history is the page of honor of the nineteenth century. [Confused and increasing noise.]

"M. Pelletan—President Lincoln—[cries of 'Divide, divide,']

"Other Voices—Hear the speaker.

"M. Pelletan—President Lincoln felt that he held the fate of the New World in his hands, and he lifted up his heart to the height of his destiny; he has abolished slavery [redoubled cries of 'Divide,'] and he has restored the glorious American Republic. [Divide, divide.] Confused and tumultuous noise."

Only 24 men voted for the amendment; but among these twenty-four are the noblest friends of liberty France and all Europe can boast of. President Lincoln can no longer receive this noble tribute, but the American nation will receive it gratefully in his stead, and show, by its future policy, that it did hear both the murmurs of the Imperialists, and the hearty congratulations of the Liberals.

WHERE WILL THE POPE GO?

Several of the French papers have indulged in speculations as to the asylum which Pope Pius might select in case of his leaving Rome. France offered Avignon, hallowed by recollections of a past age, and where remains of the ancient dungeons of monastic houses testify to tyrannic ecclesiastical rule; Austria, Ragusa; Spain, the Balearic Islands; and England, Malta. Quite a discussion as to the merits of these retreats for a deposed sanctity was begun, and suddenly nipped in the bud by a paragraph in the *Moniteur*, which reassured the faithful by stating positively that the holy father is seriously occupied in organizing an army to maintain his dignity in his present dominions. Of course this gentle hint is sufficient; no more suggestions are offered; only it is maliciously intimated that there are signs of breaking up housekeeping in Rome, which cannot be mistaken. We are told that Cardinal Antonelli, one of the two strong pillars of the papacy, as he is designated by Pius IX. himself, is far from considering the edifice of the successors of St. Peter as an impregnable citadel. This prudent minister is taking precautions in case that events may call for and precipitate departure. His immense fortune is converted into diamonds. His eminece passes for having a mania for collecting precious stones, which will enable him to dispend with bankers eternally.

CARDINAL WISEMAN'S LAST DAYS.

Do you want to know the consolations of a dying Roman Cardinal, and how he is employed in his last moments? Here you have it from a Roman priest, a witness and participator of the ceremonies. Oh how different from the holy triumph in Christ of a dying saint. How unlike Stephen in the moment of dissolution! Full of faith and the Holy Ghost, he lifted his eyes to heaven, with his face shining like an angel's, he said: "I see heaven opened, and Jesus standing on the right hand of God." Did he wait the trumpets of Rome to fit him to commit his spirit into the hands of the Lord Jesus?

"The cardinal regretted so much his unconsciousness at the moment of receiving extreme unction, that he had the ceremony repeated in great state after the last real hour of his recovery had been relinquished. 'His own feeling was that he had sufficiently rallied from the passing danger in which he was first anointed to constitute this a new danger.' He was vested, as he lay in bed by Mr. Searle, who had so often vested him before. He had on his rochet, his red mozzetta and zucchetto, his pectoral cross and gold stole; and he wore the sapphire ring which, when he was made a cardinal, he received from the College of the Propaganda in return for the offering which it is their privilege to receive from all newly-created members of the Sacred College. I said to him, Canon Hunt, as the Missionary Rector, will anoint your Eminence." He bowed his head. I added, "And will you have the *Asperges* for the anointer?" He answered, looking round at me, "I want everything." The canons then came into the room, wearing their choir dress, and formed a semicircle around him, on his left side. Mr. Patterson was there, as his Master of Ceremonies. He had previously requested Mr. Searle to assist him on his right hand; and he told me to be on his left, and to read the Profession of Faith for him.

The large picture of Pope Pius IX., which all who have been in his drawing-room will remember, looked down upon us, and seemed to form part of the group, who were engaged in one of the most solemn acts the church has devised. The Archbishop of the Cross was placed at the foot of the bed, and there it remained for the days of his life that were yet left. Canon Maguire, as the

senior canon in the absence of the provost, having sprinkled the cardinal with holy water, I knelt by his side and read the creed of Pope Pius IV. When it was ended, the book of the Gospel was handed him to kiss, for the oath with which it concludes. He put his hand upon it, and said, "Put it down." And then, "I wish to express before the Chapter that I have not, and never have had in my whole life, the very slightest doubt or hesitation of any one of the articles of this faith; I have always endeavored to teach it; and I transmit it intact to my successor." The Missal was then lifted up to him and he kissed it, saying, "*Sic me Deus adjuvet et hæc Sancta Dei Evangelia*." He then added, "I now wish to receive extreme unction at your hands, as the seal of my profession of faith." Canon Hunt then took off his canon's mozzetta, and put on a surplice and stole. The cardinal knelt, and had remarked before, that canons ought not to administer the sacraments in their choir dress; and he evidently saw this little observance of rule with satisfaction. If he had recovered sufficiently, I doubt not that he would have made some remark upon it."

Correspondence.

Dear Brother Litch:—After writing you from Milan, Dekalb Co., Ill., Feb. 15th, I remained there some three weeks longer, and the good work which had already commenced (of which I then spoke) continued to progress, and nine happy souls were "united with Christ in baptism," Col 2: 12; and on the 1st of March we organized an Advent church there on entire new ground of fifteen members, after which we had a refreshing sermon at the "Lord's Table." The *Advent Herald*, for which four of them had subscribed, and same number of the "Visitor" had commenced reaching them a few days before I left, with which they were much pleased, and for which I was truly thankful, as this, with their three meetings for worship every week, (having no preacher) will serve greatly to keep them steadfast in the faith, "looking for that blessed hope," Titus 2: 13. From there I went to Shabbona Grove, (six miles south) to take final leave of the church there. Spent a week with that people to good advantage. Visited much from house to house and preached evenings, Bro. N. W. Spencer acting with me as a yoke fellow. On Sunday the friends were in from various directions, and listened attentively to the word, among whom were Bro. and Sister Wells A. Fay from Sammonauk (8 miles east) which greatly cheered my own heart, being confident that we should greet each other no more, until we are gathered "into the chambers," with all the redeemed host. Isa. 26: 19-21. Sunday evening, by the suggestion of a few friends I spoke on the subject of Christian baptism, showing its significance and importance. At the close of the services four manifested a wish to submit to that sacred rite. The next morning the ice was cut and three of these thus followed their Lord into the liquid stream. So I left them as Philip did his candidate Acts 8: 38, 39, "on their way rejoicing." From there I came, on to Dekalb Centre, fifteen miles north, to take the cars, and enter upon my journey home, but by request I tarried and preached to the church there for a week or more, and was happy to witness a mutual feasting on the word. While there a few isolated Adventists from Malta, six miles north, called on us, and entreated me to visit that place, where in 1855, I labored six weeks, and organized a church of thirty-six members, which for several years were in a prosperous state, but now most of its members have left, and gone to California, Iowa and other parts, by means of which Advent meetings in that community were discontinued. I could not deny them; but heeded their call and spent almost a week there, holding meetings every evening and on the Sabbath. Their school-house was full, and the best of attention was paid to the word. Our Advent friends there were signally revived, two of whom readily subscribed for the *Advent Herald*, and paid their \$2 each. Perhaps I should have tarried longer with them, but was thinking of home, and had my plans all arranged to leave, and take an eastern direction soon. As they gave me the parting hand, they thanked God with a tender heart for directing my footsteps to Malta the second time. I returned to Dekalb Centre and finding the friends anxious for me to spend one more sabbath with them, I consented, and on Saturday while notice was being circulated of our meeting there, two of the leading brethren, and a prominent sister from "Milan," 10 miles S. W., called on me, manifesting much anxiety for me to visit their place again before I go East. The call was so urgent, I gave them an appointment for the next Wednesday evening, so they returned to give reasonable notice.

We had a refreshing time in Dekalb on the Sabbath and Sabbath evening, and on Wednesday evening met my appointment at "Milan," having not only a full house but all seeming to feast on the word, and so many heart-melting exhortations were given after the preaching, I announced unhesitatingly that I would spend the week and coming Sabbath with them. So we met for public worship every evening, and on the Sabbath, as a matter of course, and after preaching the brethren and sisters, old and young, acted their part readily, which rendered the meetings interesting to all, and very profitable. On Friday, after having given a discourse on baptism, I went with the congregation to Shabbona Grove creek, ("because there was much water there," John 3: 23) and baptized six more happy souls, one of whom resided there, and will probably unite with the church. We returned to "M." in time for our evening devotions, feeling refreshed by having attended to an important duty. Sunday morning an interesting Sabbath school was organized there. Then a full house flocked in to hear the word. After preaching their articles of faith and church covenant were read, when five persons responding thereto, were added to the church, increasing its number to 19 members. The Lord's Supper was then celebrated, in which some 30 to 40 participated. Several of the Sha-

bony Grove members were present, which rendered all the services of the day mutually refreshing. On Tuesday evening I gave them my second, and probably last farewell discourse, which was followed as usual (for that devoted people) by warm and appropriate exhortations, and the best of singing. Most of these were my children in the gospel, and it was hard parting with such beloved friends. But the "blessed hope" is the thing to keep the heart from breaking.

The next day I returned to D. Center, and had an interesting farewell meeting with the church there that evening. On Thursday, April 13, I left, and came on to La Fox, Kane Co., 20 miles east, to meet an earnest and repeated call from Bro. Joseph Shepard, who with his interesting family were isolated Adventists in that community, (yet holding their connection with the Methodist church) and all they knew about "Bro. Chapman" was what they had learned through the columns of the *Advent Herald*. With that paper they had been perfectly familiar for more than twenty years, and heartily responded to the doctrines it taught. The school-house was procured, the people notified, and on Friday evening, the 14th, we entered upon our work there, and continued it evenings and on the Sabbath for some ten days. Much of the time it was stormy, dark, and muddy, so that most of our evening congregations were not large, but very attentive to the word. Each Sunday morning and evening the house was well filled, and quite a number seemed to receive the views we presented understandingly, and were eager to get our quotations on various subjects, especially on the final inheritance of the saints. Last Sunday evening, (or week ago yesterday) closed my labors there, and notwithstanding the elements were against us, I am glad on the whole that I visited La Fox. The seed is now sown there, Bro. Shepard will faithfully water it, the Lord will, I trust; give it root, and some good fruit will result therefrom, so that Bro. S. and family will not be so lonely in their faith as they have hitherto been.

On Tuesday last I took the cars there for Chicago, and having no occasion to linger in that spiritual Sodom, I took the night train there for Cleveland, Ohio, where we arrived in safety at 3 P. M. the next day, more than 400 miles nearer home than where I last stooped to labor. Learning that sister Stewart (formerly "Miss C. C. Chandler,") resided there, I took the liberty, or improved the opportunity to call on her, where I was received and treated with much Christian courtesy and hospitality. Found her as I anticipated, a decided Adventist, and familiarly acquainted with me through the columns of the *Herald*. I spent twenty-four hours with the family very pleasantly, and I trust to some profit. It will be remembered by our eastern brethren that it was by the earnest entreaty of this "Miss Chandler," (at the Chickopee camp-meeting,) that Bro. Charles Fitch was induced to visit the Oberlin institution, and faithfully proclaim the Advent message, which by some will never be forgotten; but I forbear.

On Thursday I took the cars for this place, some 40 miles S. E. of C., to meet a call from Bro. Edward Matthews of more than three years' standing, and often repeated. He was also an entire stranger to me, but a reader and decided friend of the *Advent Herald*, and of course sympathizing with "Bro. C." in faith. I found him at home, but not looking for me at all, having about given me up, and no definite arrangements made as to the place of holding our meetings if I came. The brethren who are at all interested in the views we hold being widely separated, "Bro. M." took horse and buggy on Friday, and called on most of them, when it was decided to meet in Coventry on the Sabbath, (4 miles east of us) a Sunday school being recently established there, under "Bro. M.'s" care. We met the arrangement; had preaching A. M. and evening; the school-house with extra seats was crowded, and solemn attention was given to the word; the Sabbath school at 3 P. M. was large, and for a young one, appears very promising. Bro. M. has the charge of another school two miles from that, which meets at 9 A. M. That is also an interesting school, and I attended both, and am satisfied that Bro. M. is the right man for their superintendent. I left an appointment in "Coventry" for Tuesday evening, expecting to spend the week and next Sunday there; whether longer or not cannot now determine. When my work is completed in this section, (which will probably be about the time this letter is published) I intend to go direct to Trumbull Co., 60 miles east of here to meet a recent respectful call from another stranger, who informed me that the Baptist church there will be opened to me, and my continual prayer is, O Lord direct my steps. Pray for me dear brethren and sisters that my labors be not in vain in the Lord; and write as you have an opportunity. My address till I write again will be Orangeville, Trumbull Co. Ohio, care of Mr. Sheldon Palmer.

Very truly Yours, Bro. Litch as ever SAMUEL CHAPMAN.

Middlebury, Summit Co., Ohio, May 1, '65.

Dear Brother Litch:—My health has been very poor all the past winter, and as Bro. Crawford and Bro. Clapp have said, I am wearing out; but I am still looking for the King to come and set up His Kingdom, and I think the time is at hand. I well recollect in the winter of 1841-2 the conference which was held in Pomfret, Ct., by you and Bro. Himes; and the loving spirit that was manifested at that time; and also at the first great meeting held at Chickopee Falls, Mass., the fall of 1842; and what a work God wrought in the conversion of sinners and the sanctification of His church. And God was present to hear and answer prayer. Were I to ask what has become of that great company? the answer would be, many of them have gone the way of all the earth and they rest from their labors, and their works follow them. And some have run after this or that ism. But I wanted to say to the brethren and sisters that read your excellent paper, it needs to be something more than sinner, to be accepted

when Christ comes. We need to be saved from sin, loving God with all the heart and be made white in the blood of the Lamb; for they will be tried. The wicked are doing very wickedly already, and they will wax worse and worse; and I hope all that are looking for the coming of the Son of Man, will lift up their heads and rejoice and be covered with Christ's righteousness.

LORENZO BOLLES.

Ashford, May 1, 1865.

Bro. Litch:—I have been reading, or rather studying, "Messiah's Throne and Millennial Glory," for the past two years; and find it one of our most important and interesting publications. I fully endorse that mode of interpretation which make the promises of the former dispensation conditional, in part, to the literal seed of Abraham, and their fulfillment, or non-fulfillment, to depend on the obedience, or disobedience of the seed, especially those promises which relate to the reestablishment of the throne and kingdom of David.

Now my object in writing at this time, is to ask you a few questions, to obtain light. And first, in giving us the contents of the 66th chapter of Isaiah was the prophet's eye directed to those events which would have transpired at Christ's first advent had he been received by the nation; or does he portray events in connection with his second coming? I have some objections to the interpretations usually given to some portions of this chapter, especially that usually given to the 8th verse. "Shall the earth be made to bring forth in one day?" "or shall a nation be born at once?" The Adventists apply this text to the resurrection; the believers in the world's conversion, apply it to conversion, or the world's conversion. I am not certain that it applies to either of these events. Now the preceding verse reads as follows, "Before she travailed, she brought forth; before her pain came, she was delivered of a man-child." Isaiah says, 8: 6, "For unto us (Israel, or the daughter of Zion) a child is born, a son is given," &c. Now it seems to me that the prophet in the verse under consideration, personifies Israel, as a woman with child. The prophet Daniel had definitely marked the time of its birth; but as the time rolled toward the period for the mother's deliverance, she seems to manifest less anxiety and interest with regard to the event. So indifferent had the mother (Israel) become, that when she offered the lamb in sacrifice, pointing to the event, it was done as indifferently as she would cut off a dog's neck. Her indifference with regard to this important event in her history, is also made manifest by the prophet Malachi when he reproves Israel for offering "the blind, lame, torn, and sick in sacrifice." It seems to me the prophet might well say "before her pain came she was delivered of a man-child." Not having had any travail or pain, she (Israel) was ignorant of the fact that a child had been born unto her or a son given. In fact she wholly disowned the child, and declared it to be one of the brood of Beelzebub, or a Samaritan that had a devil.

How different with the Simeons, and Annas, who had travelled in pain, "waiting for the consolation of Israel," and looking for redemption in Jerusalem. They knew it at once, and knew to whom it belonged. They knew that the Lord God of Israel had raised up a horn of salvation for them in the house of his servant David. In the child before them they saw one that was "to give light to them that sat in darkness and in the shadow of death, that should guide their feet in the ways of peace." But of Israel, (the nation or mother) not having waited for the consolation of Israel—redemption in Jerusalem, declaring "they would have no king but Cesar," the prophet might well say before she travailed she brought forth, before her pain came, she was delivered of a man-child," and in astonishment exclaim, "Who hath heard such a thing?" "Who hath seen such things?" "Shall the earth be made to bring forth in one day?" Surely not, it would be unnatural—not in harmony with the laws of nature, which require a time for sowing the seed—a time for it to spring up—for progress, and maturity, "four months and then cometh the harvest." Shall a nation be born at once? Surely not, nations require time for development, growth, and maturity. It would be no more strange, or contrary to the common course of events, for the earth to bring forth in one day, or a nation to be born at once, than it was that Israel should give birth to the man-child without travail and pain, for the course of nature would have been for Zion as soon as she travailed to have brought forth her children. Perhaps the foregoing is but a vague imagination of my own, I do not adopt it as being the true interpretation of the subject, but throw out the idea for your consideration, for I do not find in the text the doctrine of the resurrection taught to my satisfaction. I have already asked the question, does the subject of chapter belong to the time of the first or second Advent of Christ.

It seems to me that had the Saviour been received by the nation in his true character, that the promises contained from the 10 to the 14 verse would have been fulfilled at that period, and likewise the 15 and 16. Every tree that brought not forth good fruit would have been cut down. Every soul that disobeyed that prophet, would have been cut off, or destroyed from among the people. And thus the hand of the Lord would have been known towards his servants, and his indignation towards her enemies. 3d and 4th verses, "Yea they have chosen their own ways, and their soul delighted in their abominations," I also will chose their delusions, and will bring their fear upon them. (They feared the Romans would take away their place and nation, unless they destroyed the life of Jesus, the man-child that had been born.) Because when I called (to repentance by John the Baptist, the twelve and seventy, and by my own words) none did answer, when I spoke none did hear, but they did evil before mine eyes, and chose that in which I delighted not. 6th verse, In this verse does not the prophet see the

doom of the nation when God had brought their fears upon them. "A voice of noise from the city." Pestilence, famine and civil commotion within. Surrounded on every side by a trench, and the sword of Titus without. "A voice from the Temple," yes the temple consuming in flame of fire and the walls of the unfortunate victims that perish within it, seems to utter the voice of the Lord that rendereth recompence to his enemies. C. N.

HOW TO DISTINGUISH GOOD FROM BAD CALICO.

The cost of a yard of calico is a matter of considerable importance to the consumer who studies economy; but unfortunately, there are those who, in wishing to practice frugality, deceive themselves into the idea that because an article is low in price it must necessarily be cheap. The result of this is a demand upon the manufacturer for low priced goods, and he, to keep pace with the wants of his customers, introduces into his wares, when practicable, certain preparations calculated to hide the flimsiness of the products he is thus called upon to supply. This system of "dressing and finishing," as it is called, is practiced at the present time to a greater extent than ever it was before, owing to the enormous advance in the price of cotton of late years. The commonest calicoes are "dressed" with flour, china-clay, etc., and generally so artfully "filled" with one or other of such preparations as to be very deceptive to the inexperienced eye. When, however, such a dressed fabric comes to be washed, the "extra fine finish," as it is not unfrequently called, disappears, leaving a soft, flabby, and loosely-woven texture in the hand, while the water in which it had been soaked is almost thick enough for bill-sticking purposes. The finest "makes," on the contrary, contain scarcely any "powder," and should never appear any the worse for a good soaking in the wash-tub. In order to ascertain to what extent a plain calico is "finished" we have but to rub a small portion of the piece to be tested sharply between the finger and thumb of each hand; for this "makes the powder fly," as the Manchester men say. If it be of the commonest quality a large quantity of "dress" will be extracted, and we shall soon see that the threads are left as far apart as those in a sieve, crossing each other unevenly, and in places, going off as it were, at tangents. Then, if we draw out a single thread and pull it asunder it will be found to break with a snapping sound. If, on the contrary, the calico is a good one, scarcely any such dressing will come out of it on rubbing it; the threads will appear closely woven together; a single thread drawn out will rather burst than snap when pulled asunder, and the separated ends of thread will present a fluffy appearance, while the whole piece will be firm and elastic to the touch.—*Harper's Weekly*.

AN ARAB STORY.

In the tribe of Neggedeh, there was a horse whose fame was spread far and near, and a Bedouin of another tribe, by name Daher, desired extremely to possess it. Having offered for it, in vain, his camps and his whole wealth, he hit at length upon the following device, by which he hoped to gain the object of his desires. He resolved to stain his face with the juice of an herb, to clothe himself with rags, to tie his legs and neck together, so as to appear like a lame beggar. Thus equipped, he went to wait for Naber, the owner of the horse, who he knew was to pass that way. When he saw Naber approaching on his beautiful steed, he cried out in a weak voice, "I am a poor stranger, for three days I have been unable to move from this spot to seek food. I am dying; help me, and Heaven will reward you." The Bedouin kindly offered to take him upon his horse, and take him home; but the rogue replied, "I cannot, I have no strength left."

Naber, touched with pity, dismounted, led his horse to the spot, and with great difficulty got the seeming beggar on his back. No sooner did Daher feel himself in the saddle, than he put spurs to the horse and galloped off, calling out as he did so, "It is I, Daher; I have got the horse, and I am off with it." Naber called after him to stop and listen. Certain of not being pursued, he turned and halted a short distance from Naber, who was armed with a spear. "You have taken my horse," said the latter, "and, since heaven has so willed it, I wish you much joy of it; but I conjure you not to tell any one how you obtained it?" And why not?" asked Daher. "Because," said the noble Arab, "another man might be really ill, and men would fear to help him. You would be the cause of a refusal to perform an act of charity, for fear of being duped as I have been." Struck with shame at these words, Daher was silent for a moment, then, springing from the horse, returned it to its owner, embracing him, inviting him to his tent, where they spent a few days, and became fast friends for life.—*Lumartine*

SELF-RELIANCE.—I have great confidence in young men who believe in themselves, and are accustomed to rely on their own resources from an early period. When a resolute young fellow steps at the great bully, the World, and takes him boldly by the beard, he is often surprised to find it comes off in his hands, and that it was only tied on to scare timid adventurers. I have seen young men more than once, who came to a great city without a single friend, support themselves and pay for their education, lay up money, in a few years grew rich enough to travel, and establish themselves in life, without ever asking a dollar of any person which they had not earned. But these are exceptional cases. There are horse-tamers born so, we all know; and there are the world-tamers, who can make any community, even a Yankee one, get down and let them jump on its back as easily as Mr. Rarey saddled Crusier.

SCRIPTURE ILLUSTRATION.—From the journal of a missionary who traveled in Greece some time ago, we have selected the following interesting illustration: Having my attention directed to the words,

"The sheep hear his voice, and he calleth his own sheep by name," etc., I inquired if it was usual in Greece to give names to sheep. He informed me that it was, and the next day I had an opportunity of verifying the truth of his assertion. Passing by a flock of sheep, I asked the shepherd the same question, and he gave me the same answer. I then bade him call one of his sheep. He did so, and it instantly left its pasture and its companions, and ran up to the hand of the shepherd, with signs of pleasure, and with a prompt obedience I had never before observed in any other animal. It is also true of the sheep in this country, that a "stranger they will not follow, but will flee from him; for they know not the voice of strangers." The shepherd told me that many of his sheep are still wild; that they had not yet learned their names; but that by teaching they would all learn them. The others, which knew their names, he called tame.—*Chris. Times*.

LETTERS RECEIVED.

D. Bosworth; I. R. Gates; Emery Sheak; Charles A. Laraway; J. D. Botsford; S. D. Marden; Joseph Miller; John Carven; Davis Guild; Thomas Hollen; P. H. McCue; M. A. Prezzy; Josiah Allis; Sanford Burnham; Luther Davidson; Dr. John Rambant; We can only pay postage to the line, each country collecting their own paper postage. We send what back numbers we have. S. D. Wheeler; Lorenzo Bolles; Joseph Norris; J. S. Bliss; Levi Beck; E. H. Bugbee; G. H. Child; R. D. Wynkoop; E. A. Doud; W. B. Orvis; D. T. Taylor; the first copy not received, thank you for the duplicate. J. L. Clapp; David Davis; S. Foster; Calvin Beckwith; W. S. Moore; L. Osler; Thomas W. Brooks; S. Chapman; E. Baldwin; C. Bennis; Sarah Williams.

APPOINTMENTS.

I will preach (D. V.) in Odell Town Friday evening, May 12th; Roxham, the 13th, at 7 o'clock, and also Sunday, the 14th, at halfpast 10 A. M. and 2 P. M. Moers Village Sunday evening. J. M. ORROCK.

NEW HAMPSHIRE QUARTERLY CONFERENCE.

The third quarterly session of the N. H. State Conference will be held in Sunapee, N. H., (South meeting house) commencing June 1st at 1 o'clock P. M., and continue over the following Lord's day. We hope prayer will go up to God, that this meeting will prove a great blessing to people in this part of the state. A. W. SIBLY, Sec.

SCHOOL WANTED.

A young lady, a graduate of the Salem Normal School, with the best testimonials and some successful experience, would like a situation as a teacher. Address B. D. Haskell, Box 1000, Haverhill, Mass.

MESSIAHIAN CONFERENCE OF PA.

This Conference will be held at Trenton, N. J., commencing Wednesday, May 31, at 10 o'clock, A. M. J. LITCH, Pres. D. I. ROBINSON, Sec.

The order of exercises will be as follows: Opening day at 10 A. M. Organization for business.

11 A. M. Annual Introductory Sermon, Eld. J. A. Heagy. Substitute, Eld. M. L. Jackson.

2 P. M. Business meeting. 3 P. M. Public services. Evening. Public services.

During the remainder of the Conference, the sessions will be held each day as follows: 8 A. M. Social devotional services. 10 A. M. Business meetings. 2 P. M. Social devotional services. 3 P. M. Public services. Evening. Public services.

Elder Osler will deliver a discourse on the Duties and Dangers of the Ministry.

It is earnestly hoped and requested that as far as possible those who cherish the great evangelical truths which distinguish us as a people "looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ" will lay aside their business for a few days and come up to this annual gathering. Come full of the Holy Ghost and with an earnest consecration to the work of spreading the glorious truths of the Gospel of Jesus Christ. And those who are not permitted to assemble with us are earnestly desired to remember us in their prayers that the God of all grace and wisdom, direct our deliberations and crown our labors with success.

Ample preparations will be made by the friends at Trenton for the accommodation of all who attend.

To Subscribers.

During the past year we have credited payments for the Herald on each subscriber's paper, or where a single paper was sent to one office, on the wrapper, following the subscriber's name. But quite a number call for the old plan of crediting payments in the Herald on the reception of the money. It is less work for us to do so, and less expense, and accordingly we shall return

